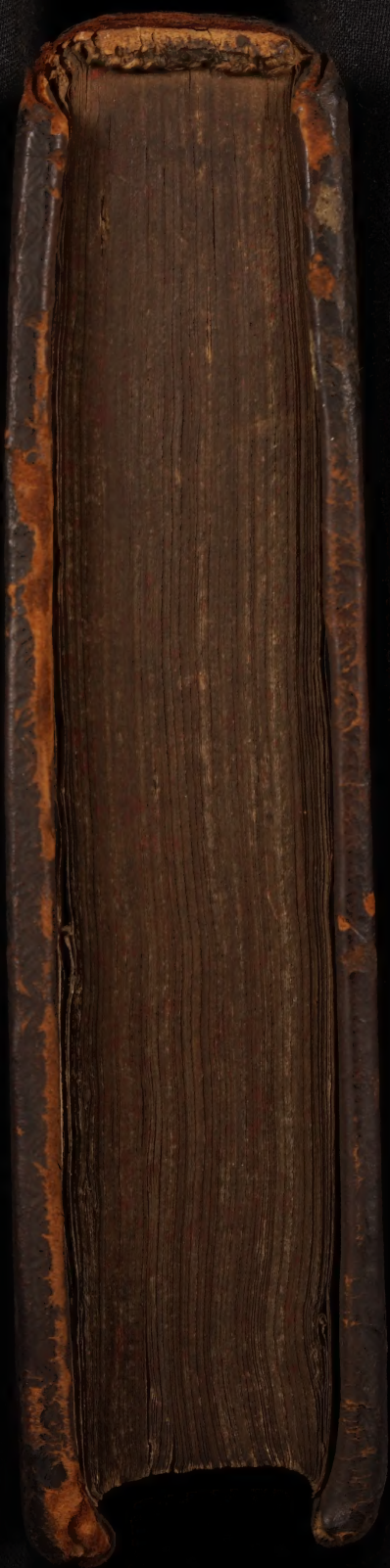


PILGRIM
OF
PRINC







257 LLOID (Lodowicke) the Pilgrimage of Princes penned out of sundry Gree
and Latine aucthours, smallest 4to. black letter, woodcut title and initials, re
morocco extra, gilt edges, by Rivière, £4. 4s William Jones, cir. 159

Part of this curious volume is in rhyme. It is | mendatory pieces of verse prefixed by Churchyard
dedicated to Sir Christopher Hatton, and has com- | Carlisle, and others. . This copy. John Wolfe 1586

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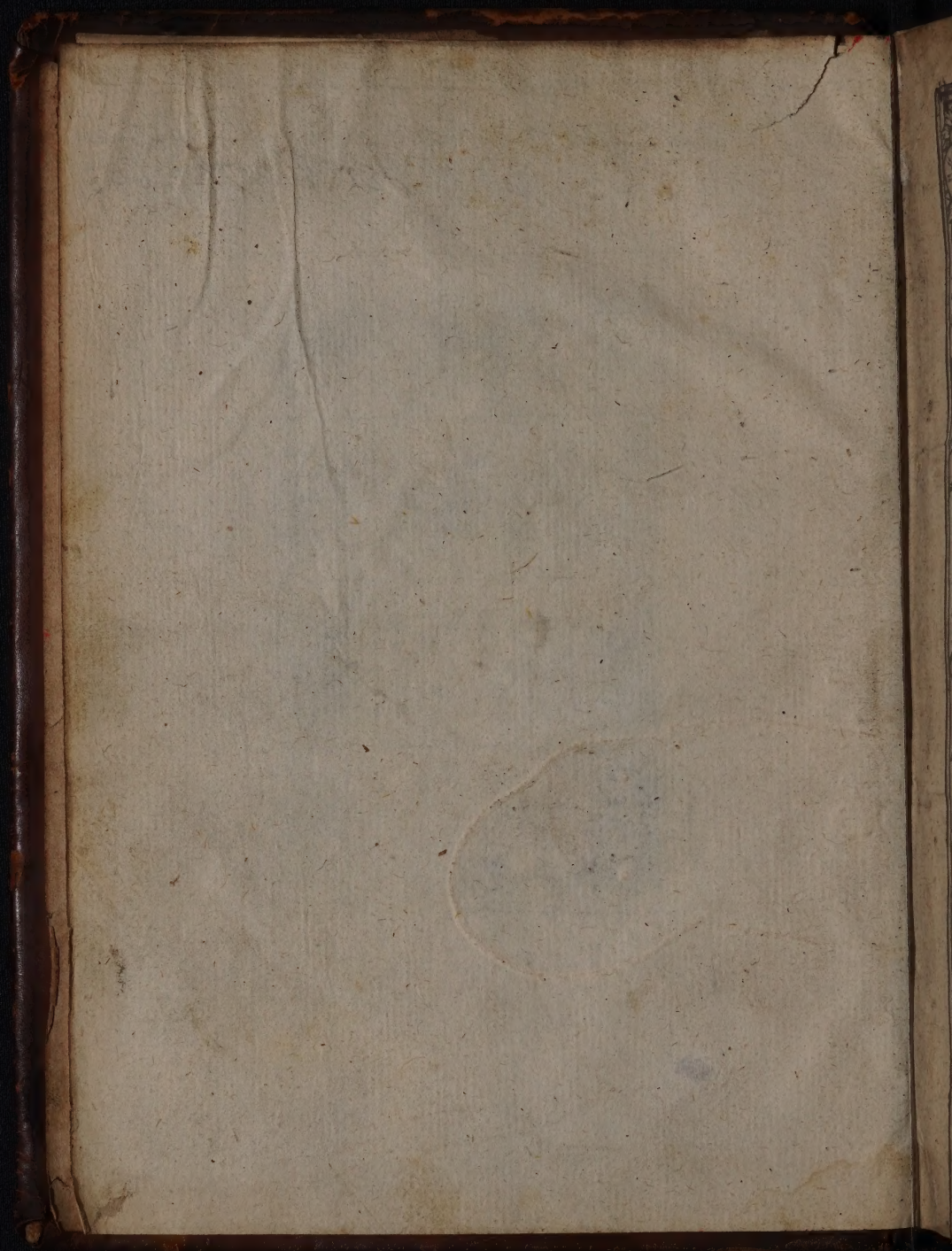
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Jer. Marsh ^{London} 1693



THE PILGRIMAGE
OF PRINCES,

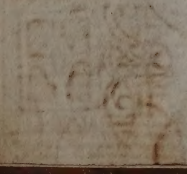
Newly published, by Lodowicke
Lloid-Esquier, one of her Majesties
Sergeants at Armes.

Newby *Newly*
Edm^r. Benneman



IMPRINTED AT LON-
DON, BY JOHN WOLFE.
1586.

LIBRARY



call on God, with *Cicero* craue, thy countie good to with:
 haue *Phocion* learned Greeke in mind that ioyed of Athens blisse,
 remember *Caesars* saying in Rome, ech day to win a friend:
 in word and deed most *Damons* like, that will endure the end.
 seeke with care, serue with faith, think *Platoes* saying on earth,
 To serue thy God, thy Prince, thy soyle, did nature point thy birth,
 offend no man, deserue due praise, the poore do not denie:
 forget not *Philips* Page that sayd, O *Philipp* thou must die,
 obey the lawes, hurt no man, hate not the silly Groome:
 right so in England shalt thou haue, as *Pompey* had in Rome.
 of *Currius* faith, of *Codrus* care, of Roman *Scipio* thinke:
 shun subtilie *Simons* sawcie sleight, flee cursed *Cacius* linke.

nat'on eche vice, eche vertue loue, thy stare with *Chilo* know:
 Auoyd raging wrath with patience mild, *Periander* teacheth so.
 thinke vertue for the surest wealch, this *Bias* bids thee tend:
 to know thy selfe doeth *Solon* charge, and bids thee expect the end,
 order must with measure rule, ech stare, saith *Pittacus* plaine:
 Nothing must abound too much *Cleobulus* bids againe.
 vertue buildes her blasing bower, in faced breitt to breede
 such praise as shall aduance your fame, if sages sayings you receade.





To the honorable Sir Christopher Hatton
Knight, Captaine of her highnes Gard, Vicecham-
berlaine to her Majestie, and one of her most
honorable privie Counsell.

I Vcullusa noble Romane
(honourable Sir) deman-
ding of Seneca the Philo-
sopher how hee might best
please Nero the Emperour,
and not offend the common
people, was answered, to doe much service
vnto the Emperour, and to shew great humani-
tie vnto the people: which were I not ouermuch
affected vnto your honour virtutis officio,
I should thinke that which most men affirme,
that both service & humanitie might be found
in your noble hart, whose care, diligence, and
faith, haue beene such, as I may well with
Solon say, Beata Respub. cui praesunt sa-
pientes. For it was not for nought that Aga-
memnon wished but for ten such as Nestor
was. Neither without cause desired Darius so
manie Zopirus, as a Pomgranat hath ker-
nels. And I may wish, I hope without offence,

The Epistle

more such Counsellors: though manie graue
and singuler men be, hauing manie eyes, and
long handes abroad: whose true hartes to their
Prince, faithfull seruice to their countrie,
sound consciences to God, as keyes to common
weales, bulwarkes of Cities, defence of states,
are much to bee esteemed and embraced. Such
did Phocion accept in Athens, when he re-
fused so manie talents of the great Alexander.
Such did Epaminondas require in Thebes
when he renounced the princely treasures of
Artaxerxes: such did Fabritius esteeme in
Rome, when he denyed the great gifts and re-
wardes of king Pirrhus. And such hath God
raised to encounter so manie tame tiges and
sucking serpents, who weauing the spiders
webbe and sitting on serpents egges do fill their
countrie with Crocodiles. O dangerous time, O
perillous people: some in warres halting before
Philip with Clisophus, some in Court flatter-
ring Dionisius with Aristippus, & some dis-
sembling before Cæsar with Curio. Where-
in I know not whether I may laugh at their fol-
lie with Democritus for that they are men, or
weepe

Dedicatorie.

Weepe at their miserie with Heraclitus for
that they are Christians: who preferring rather
to wallow in the straw of Egypt, then to lye in
the tents of Sion, and more willing to burne
themselues with briars of Babilon, then to
warme them by Cedars of Libanon. But
such is the ambition of man, that Athens could
not abide two Alcibiades: Sparta might not
suffer two Lisanders: yea the whole worlde
could not awaie with two Alexanders. This is
the insolencie of flesh & bloud esteeming more
this lothsome Labirinth wherein wee haue but
Pilgrimes state, of the which I leaue my booke
(newly quoted againe vnto your honour) to en-
treat of, and my selfe to craue the acceptance
thereof, not doubting but small drinke out of
Samos earthen vessell, is better then strong
wine out of Neros Celler, yea cold water out
of Synetes hand is more holosome then sweete
Nectar out of Circes cup.

Your honors old ser-
uant during life,
Lodowicke Lloide.

ms. Lloide
Lloide

Dedicatio

people at their miserie with Hierarchies for
 that they are Christian: who by suffering under
 to a nation in the face of the Lord, they to be in
 the tents of Sion, and more willing to burne
 about their with priors of Babylon, than to
 receive them by Cedars of Lebanon. Thus
 such is the ambition of man, that he would
 not abide two Alcibiades: Sparta might not
 suffer two Lilianders: yet the world would
 count not amiss with two Alcibiades. I have
 the insolencie of Japhet & blind esteeming more
 this Iosephus Labirinth wherein we have but
 Pilgrimes fate of the which I leave my booke
 (nowly quoted againe unto your honours) to ex-
 ercit of, and my selfe to receive the acceptance
 thereof, not doubting but shall thinke out of
 Samos curser vessel, is better then strong
 wine out of Jeros Celler, yet cold water out
 of Sychar: that it may please your honours
 to bestow out of Cicerone.

Your honours old ser-
 vant during life
 Iacobus Liliander

TO THE READER.



The Rhodians and Lacedemonians in the games of Olimpia were taunted of Diogenes, some for their brauery, and some for their raggednes: so the most part are readie to accuse the learned, & fewe are willing to excuse the ignorant. Enuy hath so possessed mēs harts, that they cannot speake well of the vertuous: for was not *Perdicca* enuied for his magnanimitie? Was not *Lisimachus* hated for his approoued experience? and why was *Antigonus* disdained? for his pollitike wisedome. Wherefore *Plini* most truelie saith, that there is no light without shadow, nor no vertue without enuie: Of wise men enuie is named *Serra animæ*, the sawe of the soule. No Booke, saith *Plini*, is so simple and barren which yeeldeth not some fruit: in Bookes, saith *Chilo* the Philosopher, the fames and actes of worthish men are eternized, and the veritie of things

The Epistle

things vnknowne made manifest. For which cause the bones of *Homer* were contented and sought for of seuen Cities in Greece to bee buried and kept as a monument of so great a writer. And likewise *Euripides* dying in *Macedonia* was sent for by the *Athenians* to bee had in perpetuall memorie as a prayle vnto *Athens* by his buriall. *Virgill* was alwaies in *Augustus* *Cesar*s hand. *Alexander* the great was neuer without *Homer* vnder his pillowe. Glad was *Pompeius* when he had *Cicero* in his bosome. And happy was *Scipio* when *Ennius* was in his sight. *Dionisius* the tyrant honoured *Plato*; and cruell *Antigonius* gaue place to *Zeno*. Thus are learned men of some esteemed; againe of others sometimes disdained & enuied. For *Plato* was in no such perill at the besieging of *Tanagra* and *Corinth* amongst all his enemies, as hee was enuied in Greece of *Xenophon* and *Aristotle* his owne schollers; for his philosophie. Neither was *Socrates* in such hazard of life being in armes in *Delphos*, as

he

To the Reader.

he was in *Athens* for writing of books put to death by the Greekes. *Zeno* the Philosopher could resist the violence of the great King *Antigonus*, and *Démosthenes* could withstand the force of *Philip*, and yet neither of them could auoyde the carping of those that enuied their labours, and defamed their diligence in writing of Bookes. Why then shoulde I bee discomfited to write, seeing the wise & learned haue bin herein euill spoken of? Wherefore I ende, requesting thee gentle Reader to passe ouer the faults with silence.



how as in others for writing of books
 to death by the Greeks. And the Philo-
 sophers could not resist the violence of the great
 King Antigonus, and Demetrius could not
 withstand the force of Philip, and yet not
 that of them could avoid the carrying of
 those that caused their labours, and de-
 stroyed their diligence in writing of books.
 Why then should I bee discontented to
 write, seeing the wise & learned have bin
 herein thus spoken of? Wherefore I end
 requesting the gentle Reader to passe o-
 ver the faults with silence.



¶ IN LIBRUM DE PRINCIPUM

peregrinatione, Iohannis Coci, schola Paulinae magistri,

hendecasticon cum versu quodam Homero,

adlectorem.

S Tato domi, nullis terræ iactatus in oris,
Quem patriam subiit noscendi sola libido.
Sin mores hominum varios tibi nosse voluptas,
Ingeniūq; vagas ediscere nobilis artes:
Non peregrinanti deerunt monumenta laboris,
Quæ mentemq; manūq; parent ad talia pròptas.
Quod liber hic regum referens quæ facta priorum,
Tuta, domi cupido, præstabit vota, manendi.
Hinc licet ingenij præsignes discere cultus,
Quos aditu regum prouisa pericula monstrant.
Nam liber hic peragrans, tibi quæ visenda fuissent,
πολλῶν ἀνθρώπων ἰδέειν ἄρετα, καὶ νόον ἐγείνω.

IN LAUDEM LODOVICI FLODI,

Thomas Draeta, Archidiaconus

Lennicensis.

P Rincipibus placuisse viris, non vltima laus est,
Sic ais, & summis placuisti lenis Horati.
Principibus placuisse viris si tam bona laus sit,
Principibus fuisse viris precepta, quid hoc est?
Atque ipsos mutos, ipsos formare loquentes,
Consilium totis sanūq; adscribere vitis?
Hoc tu (*Flode*) facis, quædam tua dogmata vidi,
Cætera cum visis si quadrant congrua membris,
Quod facile credo, (Quid multis te tibi tollam?)
Es bonus ingenioq; & bis bonus argumento.

CHRISTOPORUS CARLILVS

in Flodum.

Gestunt Musæ, Charites triumphant,
Gestit insignis lituis *Apollo*,
Pallas ac *Orphens*, monumenta *Flode*,
Cernere tanta.

Ipse ne ditem videat beare
Aureis nummis, Calabrosue pomis,
Vel redundantem Bromium racemis,

Dicere cesso.

Est opus dignum solido cupresso,
Et cedro suavi, simul atq; laude
Maxima, *Flodi* celebrate famam,

Anglica pubes.

Si legis librum, furiosa Philtra
Non tibi possunt, nec amara *Circes*
Vasa, non atrox rabies *Megeræ*

Vlla nocere.

ED. GRANT IN LOD. FLO.

Quæ latuere diu furuis immersa tenebris,
æduntur patriis condecorata sonis.
Quæ prius *avstros* fuerint bene cognita paucis
nunc venient cunctis percipienda viris.
Postera *Floyde* tuam nascentia sæcula laudem
cantabunt, præsens nomen in altra feret.
Quicquid inest mellis, quicquid liber iste lepōris
continet, omne tuum, laus tribuenda tibi.
Luide mendaces compescito *Zoile* voces,
tela licet vibres, non violabis opus.
Inclita mordaci non lædes facta labello.
florescet *Floyds* docta per ora vitum.

¶ THOMAS CHVRCHYARD
Gent. of Lodo. Fl.

I F learning had no laude, mans liking Would decay, (away.)
And few Would Write or knowledge seeke, if prayse were plucke
The laborer hath his hire, to quite his carefull paines:
The noble minde for Worthie Workes, a crowne of glorie gaines.
The horse toiles all the day, at night some rest to finde:
The hawke in hope of Wished praye full hie doth beare the Winde.
Than he who made this booke, of right must reape renowne:
Sith through the trumpet he hath blown, a famous fact doth soune.
He shewes by learned lines, our painefull pilgrims state:
And how the prince and people both, drives out their dreery date.
A pilgrimage we goe, in pathes of perils great:
And through the shades of sureties shoe, we passe in burning heate.
That all consumes by flame, of deepe desire in brest:
Whose kindled coales like Etna smoke, and sulphur void of rest.
Whose sparkes do flie so farre, they can not quenched be,
Except that wisdom water cast, when fire most hote we see.
What humor leades me thus? I meant to prayse this man:
(As far as pen and skill could reach) that first this Worke began.
And though the swelling Swans, that swimme in powting pride,
By skowling browes bewray that they, this Worke can not abide:
I carelesse stand of that, and wish those birds so well:
In greatest glorie that they make, that down their feathers fell.
For if at vertuous actes, their vices vainely strine,
The good shal grow, the bad shal quail, & sure the best shal thrine.
I meane such men as this, that well doth worke and will:
And labour for his countries gaine, if so he shall do still,
Shall weare a garland gaye, of flowers that flourish faire:
When painted weedes that want good sap, shall perish in the aire.
Thus as my cunning serues, and cause requires in deed:
I prayse the Worke and like the man, that gines you this to reede.

THOMAS CHARNLEY
Genl. of Lodge, N.



Of the slippery state of Fortune, & what
Princes, and where they were aduanced one
way, and how they were oppressed an other way.

Fortune, the Treasurer
of the worlde, that ruleth
realmes, ouercommeth king-
domes, oppresseth kinges, ex-
alteth Tyrantes, and dooth
to whom she will giue life, and
to whome she hateth appoint
death. She calleth some to
renowne and some to shame. What honour she gaue
to some, what honour she tooke from others: how she
exalted base men, how she oppressed proude Princes
Histories do record. All the Kinges that euer reigned
in Rome, almost from base birth and slender progenie,
were aduanced by Fortune to sit in royall throne,
and enioy Princely Scepters. Romulus the first King
and builder of Rome, borne of Rhea, a Vestall Virgin
and daughter vnto Amulius, left as a pray vnto beasts,
forsaken of all Rome, so hated of his own grandfather,
that he found more frendship in a she Wolfe then he
had at his grandfather Amulius: more kindnesse of the
Wolfe for his nourishment, then loue of his mother,
though he was borne of her. Notwithstanding, contra-
rie to the expectation of Amulius, not thought of in
Rome, by fortunes fauour, hee was by the Wolfe
preserued, and by a poore shepheard brought vp to be
a King of Rome. The like happened vnto Cyrus at
thre dayes olde, when hee was commaunded by his
grandfather King Astiages to bee drowned & deliuered
vnto Harpagus chiefe officer about Astiages, by King
Astiages owne hand, to be killed and destroyed: yet by

Romulus.

Cyrus.

A

fortune,

The pilgrimage

Paris

Telephus.
Camilla
Semiramis.

Tarquinius
Priscus.

Tullius Ser-
uius.

fortune, a Bitch (he being likewise left as Romulus was) fed him, & milked him, gaue him life whē his parēts appointed death for him, brought vp by a Bitch (being a banished infant) to bee the first and most renowned King that euer raigned in Persia. Euen so of Paris King Priamus sonne, called likewise Alexander, & like commanded: that he should in all hast being bozrn, be killed: which being preserved by fortune, was brought vp by a beare, to be a famous Phrigian Prince. Thus Cyrus by fortune found friendship more in a bitch thē in his own mother: Romulus more loue in a Wolfe then in all Rome: Alexander more kindnesse in a Beare then in his father Priamus. To speak of Telephus the sonne of Hercules, fostered by a Hart. To speak of Camilla and Semyramis, the one brought vp by a Hare, the other by birdes of the ayre; to be such famous Quēenes, as the one ruled the Volskans, the other & Babylonians. Now fortune appointed little Antes to feede King Midas, and Bees to feede Plato, the wealth of the one, the eloquence of the other did certifie the same: but to declare first the extolling and aduancement of simple and base men vnto princely seates. Tarquinius Priscus, a stranger, bozrne in Corinth, the sonne of one named Demaratus, a banished marchāt from his countrey, became a famous King in Rome: yea so famous I say, that he enlarged the confines of Italy, amplified the wealth and state of Rome, augmented the number of the Senatours, encreased the order of Knighthood, and left Rome so happy at his death, that the Citizens thereof would haue traualde twise as far as Corinth, to speede of so noble a Prince. Tullius Seruius, a poore stranger, likewise aduanced vnto the same place by fortune: and Tullius Hostilius, a shepheard, and from feeding of beastes, extolled to be likewise king of Rome. Thus fortune to shewe her might, exalteth the poore, and oppresseth the proude. Thus from banished strangers, from simple

Sheepeheards, appointed the famous Princes and noble
kings: fortune elected Senatours, appointed Consuls,
made Tribunes and Censors. Fortune, as Seneca saith,
from lowe birth, and base conditions, made Princes:
Fortune had them from the Plough to sit in seate of
kings: Fortune toke Gordius from his Plough to be
a king in Phrygia: Fortune toke Agathocles from his
fathers Shop being a Potter, and made him king in
Sycilia: shee brought darius from the Stable of Cyrus
to be a king in Persia: he brought Giges from a shee-
heard to bee the welthiest king that euer raigned in Ly-
dia: She spared no place, without respect to any man.
Iulianus a swineheard, from feeding of his swine, be-
came a mightie Emperour of Constantinople, And
Carpenters likewise may brag of Telephanes, which
fortune aduanced to the kingdome of Lydia. Shall not
husbandmen extoll Fortune, which made Valentianus
Emperour in Rome: How much did Fortune fauour
learning, how brought shee the greatest Princes in the
woylde to honoz simple men, and caused the cruellest ty-
rantes to esteeme and reuerence the same: What king
dionisius the wicked tyrant of Sycilia, when he heard
that diuine and noble Philosopher Plato was comming
vnto Sycilia, made certaine of his Nobles to goe mee-
te him on the Sea, in a Ship so brauely appointed, so goz-
geously drested with sayls of purple litke to bring him
a lande, where Dionisius him selfe tarped his comming
in his golden Chariot, with foure white horses trapped
ouer with gold. toke him vnto his owne Chariot prince-
ly, talked vnto him reuerently, vsed him honourably,
& so entertained him, that if Iupiter had descended from
the Sky, greater honour could he not get in Creete, then
Plato a poore Philosopher Aristons son of Athenes got
in Sicilia, Aristotle bozne in Stagira, a poore Whisitions
sonne named Nichomachus, merited such fame by For-
tune, that not only Philip king of Macedonia, thanked

Cordius.

Agathocles.

Darius.

Giges.

Justinus.

Telephones.

Valentianus.

Plato.

Aristotle.

1500

The pilgrimage

God that his sonne Alexander was bozne in his time,
under whose tuition Alexander five yeres learned Philo-
sophie, but also Alexander the great conqueror of the
worlde honoured and saluted him as his Father, unto
whom he saide that hee was no lesse bound for his lear-
ning unto Aristotle and vertuous education, then hee
was unto king Philp his father for his birth: he shewed
the same being in India, a countrey farre from Grece,
and in the middell of his great warres unto his ma-
ster, writing the state of India, the successe of his tour-
neys, the pꝛocigious and monstrous lightes that Alex-
ander saue unto Aristotle. That mightie Artaxerxes
king of Persia hearing of the same of that learned Hip-
pocrates, did sende unto the chiefe gouernour of Helles-
pont earnest letters for Hippocrates, pꝛomising in wꝛit-
ting great honours, equalitie to the chief rulers of Per-
sia, fellowe and friend to mightie Artaxerxes. Thus
fortune was not onely honoured as a goddess in An-
tium; but also worshipped in all the worlde: thus euery
man toileth for fortune, goeth a pilgrimage for fortune.
I remember of a woꝛthy Historie of one Rhodope, a
saire and a gorgeous strumpet in Egypt, which fortune
so fauoured for her beautie, that she being a washyng
her selfe in a well, an Eagle fled with one of her shoes
unto the famous City of Memphis, where the the king
of Egypt kept his Courte, named Psammetichus, before
whom the Eagle let the shoe fall. The king dismaide
at the beauty of the shoe, amazed of the woꝛking there-
of, musing muche howe nature might frame so fine a
foote, made open pꝛoclamation throughout all Egypt to
seeke suche a woman whose foote serued that shoe, and
being found, to bzing her to the king: and being brought
to the king, she was married unto the king. Thus from
a comon woman, fortune appointed an Eagle to make
her a Queene in Egypt. If fortune fauoured such a one
was naught of life, slanderous of rejoyt, ignominious
and

Hippocrates.

Rhodope.

Aelianus.
lib. 14.

and infamous in all Egypt, to be a queene in that king-
dome where she was a queene, who should make much
of such a dame, in whom neither constancie was euer
found, or truely euer tryed. I iudge that man most for-
tunate, that is of all least fortunate: and sith fortune is
deceitfull to her own friends, she can not be true vnto
her foes: therefore, perie learnedly did wise Bion an-
swere being demanded, what was most dangerous in
the world, to be most fortunate. Phocion, that learned
Athenian was wont to say, that better it were to lie
carelesse vpon the ground, safe and sound, then to lye
carefully vnder cloth of states in danger and perill: A
certaine wise prince, before he should be crowned king,
tooke the crowne first (as Valerius saith) in his hand,
saying after looking & musing a while: Decrowne more
noble then happie, whose peril to enjoy if men knew,
no man would take thee from the ground, though thou
didst offer thy selfe. What felicitie happened vnto A-
lexander the great, whom fortune so aduanced to be a
king of kinges, a conqueror of conquerors: yea, to bee
worshipped as a God, and to be called the sonne of Iu-
piter, whose fame compassed the whole earth, in so much
that Thalestris Queene of the Amazons came from
Scithia vnto Hircania with thre hundred thousand
women to lye with Alexander thirtie dayes, to be with
childe by him: and yet in Babylon that fortune that so
exalted him, did likewise oppresse him, being in his chief
fame, but xxxij. yeares old, poysoned by his kinsmen
and friends, so left and forsaken of all men, that he was
thirtie daies vnburi'd, as a begger, not as a king: as a
beast, not like Iupiters sonne. The like fortune serued
Julius Caesar, which after thundring clange of the like
fame, was in his own citie of Rome, and in the Senate
house amidst his Counsellors slaine and murdered
so tyrannously with Woodkins and Daggers of his
most trustie friendes Brutus and Cassius that hee had

Bion.

Phocion.

Alexander.

Caesar.

The pilgrimage

Zerxes

twentie and thye woundes in his bodie. Thus was the
 misfortunate end of so fortunate a beginning. How did
 fortune deale with famous Zerxes, whose huge armies
 dyed by riuers, whose infinite numbers of paues co-
 uered ouer the Decan Seas, whose power and force all
 Greece trembled at: fortune that promised all Greece
 vnto him at a becke, she I saye, gaue him ouer to the
 hands of Pericles his enimie, to be vanquished, vnto the
 force of Artabanus to be slaine. A little better vled the
 Michridates King of Pontus, after manie victozies in
 diuers cotintries, noble triumphes sundry times, whom
 soztie yeares and moe she maintained against the in-
 uincible Romans, to the great detriment and losse of
 Rome: and at length to his great discomfort, after hee
 had lost his wife, children, and all his friends; left him
 in his old age a pray vnto Pompeius. This is y^e friend-
 ship of fortune, to plague & punish those whome often-
 times she sheweth her selfe most courteous vnto. There,
 soze was Plato wont to thanke God that he was bozne
 a man, & not a beast: in Greece & not in Barbary, & than-
 ked fortune, that he was a scholler vnto Socrates, who
 alwaies despised fortune & her force: for fortune neuer
 doth a good deed, but she requiteth the same with an euil
 turn. Pyrrhus that valiant king of Epyrus whom so fa-
 mously fortune gulded, that he was counted by Hanni-
 bal the second souldier & Prince for his magnanimitie &
 courage vnto Alexander the great, whose end by for-
 tune was such, that a litle simple Argiue woman kilde
 him with a litle Tile stone. Hannibal, whose name was
 so terrible vnto Rome, by fortune xvi. yeares, was by
 the same dzuē to exile, banished abed from his coun-
 trie, and wearie of his life, ended his daies with poyson
 in Bithinia. Alcibiades, whom fortune so fauored one
 way, that he excelled all men in personage and birth,
 in wisdom and honour, in strength and wealth, and in
 all kind of vertues, surmounting all Greece againe,
 was

Pyrrhus

Hannibal

Alcibiades
 Val, lib. 7

was brought to such banishment and penurie, to such
 infamie and reproche, that he was compalled and taken
 of his enemies, and burned in his bed with his wife
 called Timandra. Cambises, and Nero, whose cruel &
 unhappie dayes, both Rome and Persia long time felt:
 their fawning fortune, after much tyrannie & bloodshed
 of others, was such, that being wearie in murdering o-
 thers, they slew themselves; that was the ende of their
 fortune. Polycrates, who ever sayled with prosperous
 winde of fortune, so that he was taken & named fortune-
 nate Polycrates, at length so serued of fortune, (as o-
 ther Princes were) he was hanged by one Oronites, an
 officer of King Darius in open sight of Samos, where he
 a long time flourished, and in the end hanged on a high
 hill named Mycalensis mount: These evils happen by
 fortune, yet we see them not: she gripes vs with her
 hands, & yet we feele not: she treadeth vs down vnder
 her feet, and yet we wil not know it. Happie is he that
 accompanieth not with fortune, though diuers thinke
 themselves happy that be fortunats, as Giges & Croesus
 two Kinges of Lydia, so wealthie, that they iudged no
 man so happie as they were: and yet was Aglaus the
 poorest in all Arcadie, & Byron the simplest of al Græce:
 the one by the sentence of Solon, the other by the oracle
 of Apollo iudged far more happie then they. The very
 tyrant Dionisius, being banished from his kingdom of
 Corinth, would often say in his miserie that happie
 twise were they that neuer knew fortune, whose faw-
 ning face in the beginning, doth purchase cruel death in
 the end. Wherefore, a certaine Lacedemonian called
 Diagoras being in y games of Olimpia in Græce, ha-
 ving his children, & his childrens child: & crowned with
 Garlands of fame, for their vertuous actes and qua-
 lities that time, saide, that it were great hap for him to
 die presently at such a sight of his childrens fortune: & be-
 ing asked the cause, he saide that fortune neuer pleased
 that

Polycrates

Giges &
Croesus

Diagoras

The pilgrimage

Fulgosius.
lib. 7. cap. 2.

that man so much with fame; but the would in time displease the same as much with infamie. And most true it was spoken vnto one of the thirty tyrants, which being in banquet with diuers Nobles and Gentles when the house fell, and slew them all: yet this tyrant escaped bragging much of his fortune that hee so saued himselfe: a simple man saide vnto him, Neuer boast of fortune at anie time, for that she spareth thee now, she will the next time more sharply plague thee. Which so came to passe, that his flesh was made a fode vnto his horses, and his blood drinke appointed for them, that in sparing his death then, when the house fell, he was afterwarde requited as you hearde. If fortune, whose wauering steps are neuer certaine, were as litle trusted of the most part, as she is most deceitfull and false vnto all men, then Cicero would not haue spoken that they that seeke fortune, are blinder then fortune: she neuer aduanced anie to dignitie, but she suppressed the same againe vnto miserie, as Tarquinus the prond, a king that fortune made famous diuers waies, of princely progenie, of passing personage, of incredible beautie, and of all noble qualities, to whom she presented Lucretia Collatinus wife, as the onely snare to catch him, and to take him, by whom hee was depriued of his gouernement, left his kingdom and banished out of Rome, to ranunge countries in miserie and paine after long felicitie and pleasure: euen so Dionisius king of Siracusa, after manie princely pleasures, renowned fame, great glozie, yet in the end banished his countrie, and giuen to keepe schoole in Italie. In the like sort, she deceived that noble and valiant Scipio Africanus, whose prowesse and and magnanimitie augmented much the fame of Romanes, by conquering of Affrike and Carthage, and notwithstanding, giuen to exilement and miserie, where he dyed after manie triumphes and victories like
a poore

Tarquinus.

Dionisius.

a poore begger. An vncertainestate, and slippery wheels
of fortune. And because fame folloiweth fortune, and
proceedeth from fortune, as the smoke cometh from
the fire (for as fortune is variable, so is fame diuers) if
we seeke histories, wee finde the same of poore men for
their pouertie, as well as the riche, for all their riches.
Poore Codrus, & ragged Irus, are as famous in respect
being beggers, with Doetes, as Mydas or Cræsus, two
famous and welthie kings of Lydia, are mentioned of
Plutarch. Doth not Aristophanes make as much menti-
on of Cleonimus the Coward, as Homer doth make of
Achylles the stout? Poliphemus and Enceladus, two
huge monstrous Giaunts, are not so famous in Mir-
gill for their bignesse, as Conopas or Molon, two lit-
tle dwarfes of two foote length, are renowned in Plini
for their smalnesse. Iuuenal, and Claudian, report no
lesse of the little Pigmæis, than Ouid or Maro of the
huge Ciclopes. If fame proceede of poore men for po-
uertie, of dwarfes for their smalnesse, of cowardenes for
their colwardenesse, as muche as it doeth floure of
rich men, for their wealth, of Giautes for theyr big-
nesse, and of stout men for their courage: What is it
but a pilgrimage, we liue and trauell heere: for fortune
and fame runne togither as diuers as they are vncer-
taine. Plini that famous Historiographer, writeth of one
named Messala, in which was so forgetfull and weake of
memory, that he forgot his owne name, and yet as fa-
mous for his obliuiousnesse, as Hortensius was renou-
med for that hee could pronounce out of hande with his
tongue that which he wrote with his penne. Seneca the
Philosopher commendeth one called Caluissius, that hee
likewise was so obliuious, that he could not often name
those daileie friends that hee vsed company withall.
What greater fame coulde Cyneas haue for all his me-
morie when hee was sent from King Pirrhus as Em-
bassadour vnto Rome, where the seconde day, in the

Codrus.

Irus.

Cleonimus.

Achilles.

Poliphemus.

Enceladus.

Conopas.

Molon.

Messala.

Hortensius.

Cyneas.

The pilgrimage

Cirus

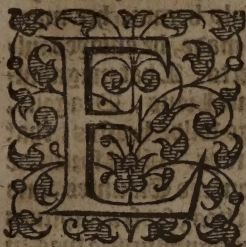
Mithridates

Senate house before all the people of Rome, he named
all the Senators by name: What greater renoume
could King Cirus haue for his noble memoire, for na-
mining etier souldier of his by name, being in the Camp:
What fame hath King Mithridates for his diuers and
sundry languages, which without an interpreter could
speake vnto xiiij. nations, being his souldiers, but onely
that they are recozded in booke, where likewise Calui-
sius, Messala, and such obliuious men that forget their
owne names, are put in writing: Doth not Homer,
the Drummetfour of fame, wyfe of Melitides an Idiot,
that would after the destruction of Troy, and after King
Priam, & all his were slain, yet he then would come to
succour & Trojans: Homer I say doth not forget Meli-
tides, no more the he doth Agamemnon, What should
I speake of silly and simple Herostatus, which for bur-
ning of the Temple of Diana, is euer lastingly remem-
bered, and millions more of the like, which are mentio-
ned of ancient writers: What is fame then, but a me-
moire of things past:

OF



Of magnanimitie of Princes, and forinde of
 minde, where and when it was most effected.



Then as Justice without tem-
 perance is often counted in-
 iurie, so magnanimitie with-
 out respect vnto prudence is ty-
 ranny. This vertue proceedeth
 from a ballat and a sober minde,
 ioyning both the body and minde
 together, that wisdom and pol-
 icy of the one, the strength and
 courage of the other, bee alwayes readie to defende the
 cause of his countrey, the quarell of his Prince, and so-
 cietie of friendship: vnto this therefore, vnto his Prince,
 countrey, and friendes, any good man is boynie, prefer-
 ring common commodities before priuate wealth.
 Hercules, being yet a yong man, musing much what
 he might best do, thus studying and pondering to what
 he should apply his noble mind, there appeared vnto him
 two tall godly women, the one as Xenophon both de-
 scribe, verie gorgeous and braye, ringes of golde on her
 fingers, a chaine of golde about her necke, her bevers
 set and frilled, with pearles and Diamonnds hanging
 at her eares: the other in sober and comely apparell, of
 modest behauiour, of chastelike countenance, stood
 before him. The first said, Hercules, if thou wilt serue
 me, thou shalt haue golde and siluer enough, thou shalt
 feede daintily, thou shalt liue princely, thou shalt enjoy
 pleasures, possesse mirth, In fine, thou shalt haue all
 things at thy will to liue with ease and rest. The other
 saide with comely countenance, if thou wilt serue mee
 Hercules, thou shalt be a victor of conquerors, thou shalt
 subdue kingdomes, and ouerthrowe kinges: thou shalt
 be aduanced vnto fame, renowned in all the worlde,

Hercules, 392

the end

The pilgrimage

and shalt deserue praise of men and women : Whiche
when Hercules sawe and hearde the offers of these two
launcing Ladies, vnderstandyng the idle seruice of the
firste, and the exercise of the seconde, toke her as his
maistresse, to whom hee willingly became her man.
Wherby according vnto promise made, he enioyed full-
ly the same and prayse by due deserts. That magnani-
mitie had Hercules that overcame Lions, Dragons,
Beares, and such monstrous huge wilde beastes, that
did destroy kingdomes and countreys. That fortitude
of minde had Hercules, that conquered Giauntes, and
subdued Tyrants, enlarged liberties, set free captiues
and prisoners: and byiedy, that magnanimitie was in
Hercules, that hee neuer offended iust men, hee neuer
hurt innocent men, hee preserved diuers kinges and
countreys, hee neuer spoiled godd countrey, nor subdued
a iust king: therefore, wholly addicted to merite fame.
In destroying the Serpent Hydra, the Dragon Pri-
apus, the Lyon, the wild Boze and terrible Bull: In con-
quering Geron, Cerberus and Diomedes, cruell Ty-
rauntes: In taking the gilded Hart, in vanquishing the
Centayres, and the raucning Birdes named Stymphali-
des: was there anyt tyranny or cruell attempts in these
his ruenterprises: Well, let Hercules passe, who was
as they say, more ayded of the gods then helped of man.
With these princely acts and renowned feats of Her-
cules was noble Theseus much enamored, inso much y
he emulated y vertuous life of Hercules, that he tamed
wyilde beastes, slue monsters, overcame cruell Creon
tyrant of Thebes, went downe as the Poet saith vnto
hell, to imitate Hercules feates, to resemble Hercules
magnanimitie, to augment Hercules fame, erecting al-
ters, appointing sacrifice in memorie of Hercules, ho-
ping that others would do vnto Theseus, as Theseus
did vnto Hercules. Next vnto Theseus, for antiquitie of
time, that valiaunt and renowned Greke Achilles,

Anges.

Theseus.

Achilles.

the

the onely stay and comfort of his countrie, the verie hope of Greece, whose magnanimitie, valiant courage, worthe actes, and famous life is at large set forth in Homers Iliads: which Homer, Alexander the great, by the reading of the manhood of Achilles, being yet in his fathers dayes brought vp in schoole, with that learned Philosopher Aristotle, so esteemed, that hee neuer went to bed, but that he had Homer vnder his pillowe, and there fell in loue with the prowesse of Achilles, honoured his life, and magnified his death: in so much that he went vnto Ilion in Phrygia, where that famous Citie of Troy sometime stood, to see the graue of Achilles, where, when he came and saw the worthy monuments, his marshall chivalrie, his famous seates and renowned life depainted about the Temple, enuironed and compassed about his sumptuous tombe, hee brake out in gushing teares, beholding the tombe, saying: O happy Achilles, to happen on such a Homer, that so well coulde aduance thy fame. And thus Alexander being moued by Homer to imitate Achilles, wayed nothing else but magnanimitie and courage of mind, as Curtius, and Diodorus Siculus, can well testifie, whose life though it was but short, was a mirror vnto all the world, that being but twentie yeares when he began to enue the actes and seates of Achilles in twelue yeares more, (which was his whole time of life) hee became king ouer kinges, a conqueror ouer conquerors, and hee was named an other Hercules, for his prosperous successe in his enterprises: in so much, that Iulius Caesar the first and most valiant Emperour that euer was in Rome, at his great conquests entring into the Temple of Hercules in Gades, reading the life of Alexander printed round about the Temple, his worthe fame depainted, his noble deedes set forth, his victories and conquests in euerie place described, such monuments and myrrours in memorie of his noble life.

Alexander.

Iulius Caesar.

The pilgrimage

life, that Caesar fell vnto the like tzares for Alexander, as Alexander did for Achilles. Thus one in loue with the other for magnanimitie sake, ech one so desirous of others fame, that Caesar thought him selfe happie if he might be counted Alexander, Alexander iudged him selfe renowned, if he might be named Achilles, Achilles sought no greater fame then Theseus, Theseus euer desired the name of Hercules. Therefore Agefilas, king of the Lacedemonians, wondered much at the singular magnanimitie and force of Epaminondas, Prince sometime of Thebes, who with one litle Citie could subdue all Greece. This Epaminondas hauing wars with the Lacedemonians, people no lesse renowned by warre, then iustly feared by Epaminondas, after great victories and triumphes had by this Prince, was after this sort prevented by Agefilas, in the wars of Mantinia, that all the people of Sparta were counselled either to kill Epaminondas, or to be killed by Epaminondas, whereby the whole force and power of Lacedemonia, was fully bent by commandement, giuen by Agefilas their king, to fall vpon Epaminondas where that valiant and noble Prince by too much pollicy was wounded to death to the spoile & murder of all the people of Thebes, & yet being aliuie carried vnto his tent, he demanded of his souldiours the state of the field, whether Thebes or Sparta was conquered: being certified that the Lacedemonians fled, and that he had the victorie, he forthwith charged the end of the speare to be taken out of his wounded side, saying, Now your Prince Epaminondas beginneth to liue, for that he dyeth a Conqueror. We reade not skant of Epaminondas mate, which being compared vnto Agamemnon for his magnanimitie, was angrie therewith, saying, Agamemnon with all Greece with him, was x. yeares about one towne, & Citie of Troy, Epaminondas w litle Thebes, in one yeare conquered all Greece. This order was

Agefilas.

Epaminondas.

was amongst the Lacedemonians, before they shoulde
goe vnto wars, they were by law charged to make so-
lemne sacrifice vnto the Muses, and being demanded
why they so did, sith Mars hath no societie with the Mu-
ses: Eudamidas then their king answered, for that
we might obtaine aswell of the Muses, how to be vic-
torie gently, as Mars to become victors manfully.
These Lacedemonians were so valiant that hauing
banished their king Cleonimus for his passing pride &
great violence, making Areus to raigne as a king: this
Areus, being in Creete aiding the people of Corcyra,
in warres with the most part of the Citizens of Sparta,
this Cleonimus their exiled king, consulted with
Pirrhus king of Epyre, perswading then or neuer to
conquere Sparta, considering Areus was in Creete, &
that Sparta was not populous to defend any strength:
they came both & pitcht their field in open face of Spar-
ta, assuring themselves both to be at supper in Cleoni-
mus house. The Citizens perceyuing the great armie
of Pirrhus, thought good by night to send their women
vnto Creete to Areus, making them selues readie to
die manfully in resisting the host of the enimie, & being
thus in the Senate agreeing, that the womankind
should passe away that night, lest their nation at that
time should be quite destroyed by Pirrhus, then rushed
a great number of women in harnesse, of the which
Archidamia made an Oracion to the men of Sparta, wherein
she much blamed their entent, and quite con-
founded their purpose, saying, Thinke you (O Citizens
of Sparta) that your wines and daughters would liue
if they might, after the death of their husbands, and de-
struction of Sparta? Behold how readie we are, how wil-
lingly the women of Sparta will dye and liue with
their husbands, Pirrhus shall well sale it and knowe
this day. No maruaile that the broode of these women
shoulde be valiant and stout. If Demosthenes, who

Lacedemo-
nians.

Plutarch.
lib. 27.

Country

Archidamia.

X

Demosthenes
sayings.

The pilgrimage

so much, was esteemed in Athens, had saide in Sparta
that which hee wrote in Athens, that they which some
time ranne away should fight againe: he should haue
Archilogus. the like rewarde that Archilogus had for that he wrote
in his booke, that it was sometime better to cast the
buckler away, than to dye, he was banished the confines
of Lacedemonia. At what time the Citie of Sagunto
was destroyed, against promise of the people of Car-
Romans. thage, the renowned Romanes though league was
broken and peace desired: yet the Senators did sende
Ambassadour Fabius maximus with two tables writ-
ten, the one containing peace, the other warres, which
was sent to Carthage, either to chose peace or warres:
the election was theirs, though the Romanes were in-
jured, and though they could best defend their owne,
yet would the noble Romanes suffer often offences.
Scauola. Hardie then were the Romans, when Scauola went a-
lone armed vnto the tents of Porfenna king of Hetra-
ria, either to kill Porfenna, or to be killed by Porfenna:
greater fortitude of mind could be in no man, a more
valiant hart in no man seene then in Cocles, who alone
resisted the whole armie of king Porfenna, vntil the
Citizens of Rome came to take vp the drawe bridge,
and then leapt in al his harnesse from his enemies vnto
the midst of the river Tiber: And though hee was
in diuers places sore wounded, yet neither did his fall
hurt him, neither his harnesse presse him, neither the
water draine him, neither thousandes of his enemies
coude kill him, but he swanne through the river Ti-
ber vnto Rome, to the great admiration of king Por-
fenna, and exceeding toy of Rome: so that one poore
Romane, gaue the repulse to the whole armie of a king.
Popilius. Valiant was Rome, and Romanes feared. When Po-
pilius was sent Ambassadour to Antiochus the great
king of Syria, when Antiochus either for pride and
pompe of his person, or contempt of Popilius, refused
to

to aunswere the Romane Embassadour, was then presently enforced to aunswere the State of Rome, and demanded of the Embassadour befoze hee might goe out of a litle rounde circle which Popilius made with his riding Rod. When saythfull was Rome; when Pomponius a Romane knight and souldier vnder Lucullus generall in the field against Michridates king of Pontus, by whome Pomponius being taken as a prisoner soze wounded and mangled, the king demanded, if hee would helpe him to life, would hee be true to Michridates: to whome the poore wounded Romane aunswere, Pomponius will be vnto Michridates as Michridates will be vnto Lucullus: so true and faithfull were Romanes, as they were stout and valliant, in so much that Scypio being threescore yeeres almost, and being sought of a yong souldier to buye a braue Buckler and a fine Target, sayd that a true Romane must not trust vnto the lefte hande, where the Buckler is, or to hyde himselfe vnder a Target: but must trust vnto his right hand, and shewe him selfe in feldes in open sight. This magnanimitie had the people of Scythia, at what time Darius king of Persia was marching with his armie towards Scythia, they hauing vnderstanding thereof, like people of great magnanimitie, sent certaine Ambassadors to meeke Darius, to signifie his welcome vnto Scythia by presents sent by the Ambassadors: whe therefore the Ambassadors met with King Darius, they began to tell their message, and opening in a priuy place, a wallet where their presents were, they toke out a mouse, saying, Unlessse you craepe like this mouse, to some countrey, or swimme like this frogge, or flie like this birde, these arrowes shall pierce your hearts: the presents were a Mouse, a Frogge, a Sparrow, and five arrowes, giuing to vnderstande by the Mouse, earth: by the Frogge water: by the Sparrow, flight: by the arrowes, death: rare presentes sent vnto a King,

Pomponius.

scythians

lib. 3. ca. 39.

Scythians
stoutnesse.

Brufonus,
lib. 3. ca. 39.

The presents
of Scythia.

C

Ample

The pilgrimage

simple giftes, small charges, but yet containing ballan-
 nes, for garde, and contempt of Darius; rather to moue
 him to warres, than to entreat for peace. Though Sey-
 chia was bare, yet was the Route: though rude and
 barbarous, yet valiant and manfull. It is not in the na-
 ture of the place, or in the number of the persons that
 magnanimitie consisteth, but in the valiant heart, and
 noble minde: wherefore Leonides King of Sparta was
 wont to say vnto his souldiours, that he had rather haue
 one Lion to leade a whole bande of Diers, than to haue
 a whole bande of Lyons ruled and led by one Dier: ap-
 plying his meaning vnto King Zerxes, who had sent
 hundred thousand shippes on the seas sayling towarde
 Greece, so many as all Greece could receiue, so
 many that diuers riuers and fountaines were dyed by
 his huge army, a pious saith Iustine more of his wealth
 then of his magnanimity, Leonides knowing well the
 manner of Zerxes, that hee was faine first fled, and last
 in feldes; whose glorious pompe and shew of men, was
 not so famous and terrible, at his coming to Greece,
 as his departure from Greece was shamefull and igno-
 minious; began to perswade his Acedemonians, being
 but foure thousande in number, willinge to liue, and
 to die for the renowne of Sparta in Thermopylae, ho-
 sting them to dine as merly with Leonides their Ca-
 pitayne, as though they should suppe with Plutus: But
 perswasions vnto those that were perswaded, were su-
 perfluous: spurred vnto those y might not be stoppt with
 bribes, were needelesse: as in Thermopylae was well
 scene and proued to the noble fame of Leonides, and
 great shame of Zerxes. It is not in multitudes of men
 that magnanimitie of men consisteth, but in wise
 and valiaunt heartes; for witte and will toyne to-
 gether (sayth Salust) make man valiaunt: where-
 fore Agamemnon that most renowned Emperour
 of all Greece appoynted at the siege of Troye, would
 often

Leonides.

Iustine lib.
and Herodo-
rus lib. 7.

Sylvestre
Bouchet

Burton
lib. 7. c. 10.

Agamemnon
his saying of
wise men.

often saye, that hee had rather haue sometime ten wise
 Nestors, then tenne strong Achilles : tenne Vlisseyes,
 then tenne Ajax : wisdome in warre awayleth much.
 Plutarch reciteth foure famous & renowned princes;
 and eyther of these foure had but one eye, to the aduan-
 cing more of their passing port, the first was Philippe Philippe
 king of Macedonia, and Father vnto Alexander the
 great, whose wisdome in warres, whose pollicie in
 seates, whose liberality vnto his souldiours, whose cle-
 mency, and humanity to his enemies, in fine whose
 successe in his affayres were such, that his sonne Alex-
 ander after doubted whether the valiauntnesse of his
 father, would leaue any place to Alexander vnto
 conquered. The second was Antigonus king in the selfe Antigonus.
 same place, succeeding after Philippe, whose warres
 with Mithridates king of Pontus, and Pirchus king of
 Epire, fully set forth in Plutarch, doe yelde due honour
 and renowme for his force and magnanimitie : The
 third, Hannibal Prince of Carthage, the whole stay of
 all Libia, for sixtene yeares, the whyppe and scourge of Hannibal.
 Rome and Italie, in whose name was so terrible for his
 courage and hardynesse, that both Antiochus king of
 Syria, and Prusias, king of Bithinia, rather for feare, than
 for loue, being then but abashed men receiued him vnto
 honour. The fourth Sertorius a Roman Prince borne
 in Sehis, whose thundering clang of fame was no
 thing inferior to his proudest. These were not so famous
 by their prowesse and chivalry one way, as they were
 notorious and spoken of, for that eyther of them hadde
 but one eye. These renowned Princes, and singular
 souldiers, excelled all men in wisdome and prowesse,
 as yroued in Plutarch by their liues. Philip for tem-
 perance of life, Antigonus for faith and constancie
 vnto his friends, Hannibal for faith and patience for
 his countrey, Sertorius for his clemency and gentleness
 towards his enimies, which for their passing courage,
 inuain-

The pilgrimage

Agefilaus.
antigon.
Alexander.
Diodorus.
lib. 1.
 invincible stoutnesse, and worthy enterprises, happened
 to be deprived of their eyes as Philip lost his eye at the
 siege of the Citie of Methon; Antigonus at Perinthia,
 Hannibal in Hetruria, Sertorius in Rôus. While y^e peo-
 ple of Thasius had erected altars, appointed sacrifices
 for to honour Agefilaus in their Temples, for his fame
 of fortitude, they sent Embassadors to certifie the King
 thereof, which said y^e as Apollo was in Delphos hono-
 red as a god, so Agefilaus was in Thasius: but the king as
 he was valiant, so hee was wise, much detesting flatter-
 tations and flatterie of people, demanded of the Em-
 bassadours, and required them if that their countrey
 coulde make gods, to make some first of their owne
 countrey, saying: Agefilaus had rather be king in Sparta,
 then to be a god in Thasius. Drenowned Sparta, O
 famous Greece, While hidden hatred was exempted,
 while ciuill warres were not knowen, while Athenes
 fought no supremacie ouer Sparta, while Sparta fought
 no maisterie ouer Thebes, then all the power of Persia,
 the force of Macedonia might not staine one little
 towne in Greece: but the insolentie of princes, the de-
 sire of fame, the felicitie of reuoluing, the honour of glo-
 rie was such, as Alexander the great answered King
 Darius Embassadors, who comming from Persia vnto
 Macedonia to treat of peate, tendering vnto A-
 lexander the daughter of Darius in marriage, with all
 the countrey of Mesopotamia, and twelue thousande
 talents yereely beside, with such princely promising of
 the kingdome of Persia after Darius dayes, as there
 wanted no princely liberalitie in Darius offering, no
 princely beauties in Alexanders answer, saying vnto
 y^e Embassadors, Tell your master Darius king of Persia,
 that as two Suns may not be in the firmament, so
 two Alexanders may not rule earth. Such valiant
 mindes could be subiect in no wise, neither Darius vnto
 Alexander, nor Alexander vnto Darius, Such stout-
nesse

of Princes. T

nelle reigned in Princes, to maintaine states, that as
 Arcestratus the Athenian was wont to say, that in
 Citie of Athenes two Alcibiades might not rule: so
 Ethocles the Lacedemonian did likewise speake, that
 two Islanders might not agree in Sparta. So contra-
 rie and diuers were princes, so high and loftie of cou-
 rage, so valiant of hart, so noble of mind, that though
 fortune could not so often saluie and saue the states of
 Princes, but that she, which is most vncertaine, could
 vnder in a day, that which was gotten in a yeare: yet in
 no wise could fortune take valiant mindes from men;
 nor spoile magnanimitie of Princes, nor diminish cou-
 rage of old men as that worthy and most ancient sol-
 dier Mithridates King of Pontus after he had plagued
 the Romanes with warres fortie yeares long, during
 the which time, he thewed him self no les hardie & stout
 in resisting the strong force of Romanes, then valiant
 and couragious in attempting the fortitude of Ro-
 manes. What though he were by fortune forsaken in
 his latter daies, and spoiled of all health, friends, chil-
 dren, countries, kingdomes, and all worldly wealth:
 yet to spite fortune his mortall foe, went to Celta, thin-
 king with them to passe ouer into Italie, to let the Ro-
 mans vnderstand, that though friends and countries
 by fortune were spoiled: yet neither fortune with her
 spite, nor at the Romanes with their force could subdue
 King Mithridates valiant hart. In this voyed Princes
 onely then, not to be conquered. In this onely triumphed
 they, because they might not be vanquished. In this
 gloried they most, in that they were free from subiection.
 Cercilidas, being one of the wise men named Ephori
 in Sparta, hearing the thundring threatnings of King
 Pirrhus Embassadors, the slaughter and murder that
 King Pirrhus intended vpon men, women, & children:
 the cruel destruction and last confusions of the Lacede-
 monians, answered no lesse stoutly then wisely the

Alcibiades in
 Athenes.
 Aelianus.
 lib. 11.
 Lyfander
 might not
 suffer another
 Lyfander in
 Sparta.

Mithridates.

Cercilidas.

Handwritten signature:
 J. A. S.

The pilgrimage

Ambassadors of the king, saying: If Pirrus your
 Maister be a God, we haue not offended him, & therefore
 we doubt him not: but if Pirrus be but a man, tel your
 Maister that the Lacedemonians be me likewise, and
 therefore we nothing feare him at all. The valiant Pir-
 rhus thought so well of himselfe, felt him so ready and
 indged al men inferior in enterprises vnto him, y being
 at the victorie of that noble Citie Tarenrum, where hee
 saw such seates attempted, such actes done, such stout-
 nesse shewed by the Romaines, that he being dismayd
 at the manhode and boldnesse of Romaines, thought
 if magnanimitie were lost, the mould thereof shoulde
 be found in a Romaines heart: insomuche, that long
 looking & behwing of Romaities, he cried out and sayd:
 Oh how soone woulde Pirrus conquere all the world,
 if either hee were king in Rome, or Romaine could
 ours subiect vnto Pirrus. Of these Romaines were
 Hannibal wont to say to king Antiochus, of Siria, be-
 ing inforced to forsake Carthage, that Rome might not
 suffer equallitie, either patience durst all, or subtlety winne
 all. Rome was compared vnto the dragon of Lerna, that
 hauing so many heades when one was cut off, an other
 sprang vp: in somuch that all the world might not de-
 stroye Rome: being inuaded, or ouercome of the eni-
 mies (as fortune often permitted) they were not to be
 entreated before the like fortune happened vnto them,
 as happened against them. As Licinius Emperour ha-
 uing lost diuers of his souldiers vnto Perseus king of
 Macedonia (which after ward was subdued by that va-
 liant Romaine Pompeius the great), this Perseus ha-
 uing taken diuers of Licinius souldiours, did send ro-
 maine Orators to speake for peace, which eloquent ly per-
 suaded with Licinius, so content thereto: After long
 talk, leaured counsell, pithy perswasions by the Orators,
 it was answered, as briefly, plainly, and simply by
 Licinius, that the best waye for king Perseus to craue
 peace

Lu. Florus.
lib. 3.

Licinius.

peace of the Romanes, was first to restore the pri-
soners of King Perseus, whiche were Romanes home a-
gaine, and then to send his Embassadors to the Em-
perour Licinius, other wise the whole countrie of Ma-
cedonia should feele the force and magnificencie of the
Romanes. To speak of the conquest and victorie of
Julius Caesar, of the dubauntie of Metellus, of the fortune
of Sulla, of the harpe dealing of Marcellus, being there-
by the purger of Rome, called, of Fabius like wise, nam-
med the Sacker of Rome, of diuers moze balliant
Romanes, it were infinite the reading thereof, but
meane not to molest the reader, and yet little bi-
lieue to prooue the renowned Romanes most worthy
of his balliant vertue, magnificencie, writt in Cla-
udian of one Camillus a noble Roman, who having a
long time layde siege at Philiscus, and coude not
preuaile, the Scholemayster of the Citie hauing
his Schollers under pretence of walking out of the
towne, came and offered the Schollers into Captiuitie,
saying, by this meanes you may see what you will
doe to Philiscus, for here be their Children, whome you
knowe to reuenge, they will perswade the towne, Camil-
lus hauing regarde to the fame of Rome, and wa-
thing much to thesē villanie, rewarded the Schole-
mayster after this sorte, he did set him naked before his
schollers, fast bound with his handes on his backe, and
euery one of his Schollers with a rodd in his hande,
saying vnto the boyes: bring him home to your pa-
rentes, and tell your friendes of his falshood, and the
poore boyes hauing a good tyme to requite olde bea-
tings, were as gladd as he was sorrowfull, laying on
loaden reit him with so many stripes, as loxtering the
maimes may well be hold to number, vntill they came
vnto the Citie, where they tolde their parentes the
cause thereof, who weighing the clemencie and hu-
manitie of Camillus to bee suche, they gladly and
willingly

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The pilgrimage

willuglie yielded themselves and their Citty vnto the
 handes of Camillas; knowing well that he that would
 vse them so being his enemies, and foes, could not vse
 them ill, by yeelding all into his courtesse, who might
 haue had all by tyrannie. Now sith this vertue was
 often scene in diuers Queenes, Ladies, Gentlewo-
 men and others, I may not omit the pilgrimage of their
 liues. We reade of two Queenes of the Amazones a
 countrie of Scythia, Penthesilea the first, and Hippo-
 lita the second, the one so valiant against the Greekes,
 at the destruction of the noble Citty of Troy; that in o-
 pen field she feared not to encounter face to face with
 that valiant Greeke Achilles: the other so hardie, that
 she shooke not at the force and stoutnesse of that re-
 nowmed Champion Theseus, who being conuicted by
 Theseus for her singular stoutnesse and courage was
 married to him: which certainly had happened vnto
 Penthesilea had she not bene conuicted by Achilles.
 Camilla likewise Queene of the Volscans, beside her
 princely profession of sacred virginittie (which she vow-
 ed vnto Diana, was so famous for her magnanimitie,
 that when Turnus and Aeneas were in wars for the
 marriage of Lavinia, King Latinus daughter, she
 came Bellona like vnto the field, resisting the violence
 and puissance of Troyans with the Rutiles, as an aide
 vnto Turnus. That noble Zenobia, the famous Queen
 of the Palmyreians, a Prince of rare learning, of excel-
 lent vertues, of most valiant enterprizes, after that
 her husband named Odenatus had dyed, toke the Em-
 pire of Syria and attempted the magnanimitie of Ro-
 manes, that a long time she withstoode in warres that
 noble and renowned Emperoz Aurelian, by whome
 the Emperoz was wont to say when it was objected
 vnto him, that it was no commendations for a Prince
 to subdue a woman: that it is more valiant to con-
 quere a woman being so stout as Zenobia, then to ban-
 quish

Penthesilea.
 Hippolita.

Camilla.

Zenobia.

quite a king being so fearefull as Zerkos. The anti-
 cient Greekes, as Herodotus doth witness, were much
 amazed at the magnanimity of Artimisia Queene of Ca- Artimisia
 ria, who after that the king her husband dyed, did shew
 such fortitude agaynst the inhabitants of Rhodes,
 that being but a woman, she subdued their stoutnesse,
 shee burned their shippes, waisted their wealth, ban-
 quished and destroyed the whole Ile, entered into the
 Citie of Rhodes, caused her Image to be made and set
 up for a monument of her chivalry, and perpetuall me-
 morie of her victory. D renowned Ladies, D worthy
 women that with feminine seates, merited manlye
 fame: How did famous Teuca Dughe of the Illyrians, Teuca
 governe her subiectes after the death of her husbando
 king Argon, which being warred on, diuers times by
 the Romanes, infringed their force, broke their bondes,
 discomfited their armies to her perpetuall fame & com-
 mendation: shee governed the people of Illyria, no lesse
 wisely, then she defended the puissant force of the Ro-
 manes stoutly: shee lyued (as hystories report) as so-
 berly and chastly without the company of man, as shee
 governed her country wisely and stoutely without the
 counsell of man. It were sufficient to repeate the an-
 cient hystories of two women, to prooue fully an ever-
 lasting prayse and commendation vnto all women: the
 one written by Herodotus in his first booke of Queene Tomiris
 Tomiris of Scythia, the other mentioned by Valerius
 and Iulius, of Cleopatra Queene sometime of Egypt.
 The first, after that Cyrus had trespassed much in her
 kingdome of Scythia, killing, destroying, and burning,
 without regarde to princely clemency, or respect vnto a
 womans gouernement: yet vnassuaged hereby with see
 she the Queenes owne sonne named Margapites, thi-
 sting moze and moze for bloud, so that then the valiant
 Queene being much moued to reuenge Margapites
 death, waighing the greedy rage of Cyrus, came Lyon
 like

The pilgrimage

like to helde; either to loode her diuine lyfe, or else to re-
 uenge her sonnes death, prest vnto Cyrus moze lyke at
 that tyme to a grimme Gorgon, than to a Mally Scythian,
 slue him in the felde; haled him vp and downe the felde,
 cutte of his heade, and bathed it in a great Tunne full
 of bloud, appointed for that purpose, saying: Poole Cy-
 rus halke thy belly full of that which thou couldest ne-
 uer haue ynough of. Thus valiaunt Tomyris reuenged
 stränge; requited the death of one Scythian Margapites,
 with the death of two hundred thousand Persians. The
 other Queene Cleopatra, after that Iulius Cæsar was
 murdered by Brutus & Cassius, and that Marcus An-
 tonius being by Augustus warred on for his pestiure, &
 falshood, she wedd vnto his Mace Casar: shee, & Iulius
 Cleopatra hauing the most part of Arabia and Syria, so
 cōfederated with her friends & louer Antonius against
 Augustus, being then the seconde Emperour of Rome,
 that shee ayded him a long time, vntill that shee percei-
 ued that Augustus preyayled, and that Antonius was
 vanquished: then leaue shee shoulde bee conquered by
 Augustus, shee conquered her selfe, yelving rather her
 bodye a praye vnto Serpentes, than a subiect vnto
 Augustus. Hanniball could no moze but to poison him-
 selfe rather then to yelde to Scipio. Well, let Semira-
 mis with her valiaunt force and stoutnes, be commen-
 ded at Babylon, where shee raighed sozte yeres a wyd-
 dowe, after king Ninus her husbandes death. Let no-
 ble and famous Acalanta with her Bowes and speares
 and seates of Armes be praysed in Archadia. Let Hip-
 sicrates that followed her husband kinge Mithridates
 vnto warres as a Lackie vnknowne, bee extolled in
 Pontus. Let Helerna, Ianys daughter with all her for-
 titude be spoken of in Latine. And let Desbora be fa-
 mous amongst the Israelites. These women were no
 lesse famous for theyr pilgrimage, then the worthy
 Conquerours and Champions of the world; they were

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Cleopatra.

and T

Acalanta.

Hipscrates.

Helerna.

Desbora.

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in

in no point inferiour vnto men, in diuers poyntes farre
 excellling Princes and kinges: eyther the worlde then
 was very weake or slender, and else women then were
 valiant and stout. And to omitte particularly to touch
 women, I will open and declare the nature of Coun-
 tries. The women of Lacena would together with their
 husbands goe vnto the fildes: yea, they went soldier
 lyke vnto Milienos to fight in fildes. The women of
 Cimbria would kill those that first fledde the fildes,
 though they were nigh friends or kinsmen vnto them.
 The women of Saca had this custome, eyther at their
 marriage to bee conquered by their husbandes the first
 daye, or else to bee conquerours ouer their husbandes
 all the dayes of their life: their combat sayth Elianus
 was for victorie, and not for life. The women of
 Persia would meete their husbandes and sonnes
 flying the fildes, lifting vp their clothes, shewing
 their priuities, saying: Whither flee you, O Cowards,
 will you againe enter into your mothers wombs, will
 you creepe into your wyues bellies, as they did in the
 warres betwixt Cyrus and his Grandfather Astyages.
 The women of Sparta would goe vnto the fildes to see
 in what place they, Husbandes and friends were
 wounded, if it were before, they would with gladnesse
 and toye shewe the same vnto euery man, and burie
 the bodie solemnely: if their woundes were behynde,
 they would be so ashamed of the same, that they left
 them buried in the fildes. The women of Scythia
 called Amazones, liued as conquerours ouer men, and
 not conquered by men, vntill Alexander the great de-
 stroied them and their countrey, which before were
 so haught that they waighed not to encounter with
 Hercules in the fildes, and after with Thebes in open
 battayle, they blusht not to meete the valiant Grekes
 at the destruction of Troy. Magnanimittie which was
 then for defence of countreys, is nowe tyrannye to de-

The women
 of Lacenas.

Of Cimbria.

Of Saca.

Of Persia.

Of Sparta.

Amazons.

The pilgrimage

strey countreys: so that the toyle and trauaile, the
great daungers and huge attemptes that men toke in
hande, was nothing but a pilgrimage of lyfe: some go-
ing, some coming: some bozue, some dying: some
winning, some losing: some beginning their race, and
some ending theyr lyfe: much like a comedy plaide on
stages, where every man plaith his pointed part: shif-
ting himselfe into sundry shapes and fashions. To
make an ende of the thing begunne, whatsoener we
doe, wee doe like Pilgrimes: wheresoener wee goe, we
goe a pilgrimage, and thus wee liue, and thus wee dye.

Of marshall triumphes, and the solemnity thereof, in diuers countiees.



After that Mars had mooued
first Ninus king of the Assyri-
ans vnto warres, which was
the first after the floode, that
trespassed on the confines of
Asia: the world at that time
for the simplicity of the people,
and temperaunce of life, and
specially for that it was not

populous, was called the golden worlde, for the space
of two hundred yeares and a halfe after Noah, vntill
Nynus first framed warres, whence in short time
after proceeded sundry warres in severall countries.

In so much that to animate the souldiers, and to stirre
their captaynes with greater courage to defende their
countries, they inuented glorious triumphes, whereby
the deserved fame of the conquerours might be remem-
bered. And as the victory of it selfe was eyther more or
lesse, so were the triumphes appoynted correspondēt
vnto the same. The Lacedemonians people in warres

Lacedemoni-
ans.

most famous had appointed severall triumphes according unto the state of the victory: for if through default or craft, they had gotten victory, they would kill a Bull to do sacrifice unto their gods. If againe through strength and courage, they had wonne victory, then in triumph thereof they would kill a Cock. The Athenians at any victory would crown the victor with a garlande made of Olive branches, in triumph of his meritt, properly appointed for him that defended the state of Cities: as Pericles and Demosthenes used often to triumph in wearing y^e crowne called *Quercus corona*, the Garlande of the Olive. This order also was observed among the Greeces, that the victors might make onely a triumphant shew of their victory, and to make enmity, or to maintayne discord against the enemye as sometime the Thebans were of all Grece with one consent of the people accused, for that they made a perpetual monument of the victory against the Lacedemonians to stand in brasse, rather to stirre enmity and discord alwayes to their successors & posterities, then fully to triumph of their present hap. The princes of Carthage used triumphes, as at yielding of y^e Empire of Carthage by Hasdruball unto his brother Hamilcar, which was Hannibals father, which oftentimes triumphed against the Romanes. It is read in Iustine, y^e at the beginning the triumphes were not gorgeously nor sumptuously appointed, as they were in proesse of time: for the Romanes, which farre excelled all countries, had no such triumph when Romulus had vanquished Acron King over y^e Senenses. Hee ware nothing else but Bay-leaves in triumph thereof: for first the branches & boughes of trees were cut & borne in triumphes. Secondly, were others freshe flowers gathered. Then they incensed Garlandes made of Wine, guiltes over with silver, and then with gold. At length, divers kinds of Garlandes were so used in Grece, that

Athenians

Greece

Thebans

Carthage.

The pilgrimage

that at these banquettes and drinkings they had their
 Gallies outbeare: for as the world grew
 in wealth, so it grew in sumptuousnesse: for the tri-
 umph of Romulus was farre inferiour vnto the gorge-
 ous triumph of Camillus, & yet Romulus was a king,
 & Camillus was but an officer. Time bringeth things
 vnto perfectiō. In time Rome waxed so wealthy, & Ca-
 millus his way was caried in a chariot all gilded & wrought
 ouer with golde; hauing all white horses trimly deckt;
 a crowne of pure golde on his head, all the Senators
 and Consuls of Rome going a foote before him vnto the
 Capitol of the Citie; and thence vnto the temple of Iu-
 piter: where to honour the triumph further, they had a
 white Bull as sacrifice vnto Iupiter, & thence to bring
 him triumphantly vnto the Citie of Rome, vnto his
 owne house; such so in Greece and Carthage; in time
 they grew into such pompe and sumptuous triumphes,
 that there was as much study to inuent brane shewes,
 & solempne sightes in triumphes, as there was care and
 diligence to haue remoued the enimies: when Epami-
 nondas ruled Thebes; when Hannibal gouer-
 ned proud Carthage; when Leonidas bare sway in war-
 like Sparta; then Greece and Lybia were acquainted
 with solempne and brane triumphes. In Ninus time
 the triumphes were in Assiria; in Arbaces time & tri-
 umphes flourished amongst the Medes. In Cyrus time
 the triumphes were in Persia; in Alexanders time
 they were in Macedonia. In Caesars time they were in
 Rome: & thus alwaies from the beginning of the world;
 triumphes folowed victories. And here I mean a litle
 to entreat of the triumphes of the Montaines, whiche
 farre diuers wayes surmounted the rest, whose fame
 was spread ouer all the world: And yet imitating in al-
 things the Greeks, insomuche that Rome alwaies had
 Athenes as a nourse, or a paterne to frame their lawes
 by: for whē their kings wer banished as wel in Athenes

As in Rome, yf they could & triumphed more by Ma-
 toes in Athens, & by Consuls in Roma, the by kings.
 Wherefore as Pliny saith; they exercised suche seates of
 armes, they practised such policies of warres, they y-
 sed such solemnities in triumphes, that Roma then was
 noted to be the lampe and lantern of Mars. They had
 (I saye) diuers maner of made onely for the triumph
 of warres: Pliny describeth seuen sortes of garlandes
 whiche the Romans hadde. the first made of pure
 golde, appointed onely for the triumphes of Princes:
 the second of Laurell, whiche of all was most auncient
 in Grece, & in Italie appointed for the triumphes of
 Pallas & valour: the thirde of all kinde of sweete flow-
 ers made, and appointed to him that restored Cities
 into their liberties againe: the fourth made of Oaken
 leaues, to him that defended Citizens from death:
 These two garlandes were of great honour in Rome,
 but speciallie in Grece, the one Cicero wore in Rome,
 for his iustices against the conspirers of y wicked
 Catellin: the other Fabius Maximus did wear for that
 he saued Rome from the second warres of Carthage,
 where Hannibal was Capitaine. The fift Garlande
 was appointed for him that assaulted the walles of the
 enemies in, and entered the towne: the sixt, for him
 that first attempted the tentes of the enemies, the se-
 uenth bestowed upon him that boorded first the shauie
 of the enemy. These three last Garlandes mentioned
 for the skaling of walles, the boording of shippes, and
 attempting the tentes, were made all of golde, and
 giuen by the Princes or Senators to the aforesaide
 souldiours. There was likewise in Rome a decree con-
 cerning the triumphs, y none might triumph vnlesse he
 had bene before some officer in Rome, as Dictator, Pre-
 tor, Consuls, or such like: and if any (without they wer
 sent by the Senators) had wonne any victories, though
 their conquest were neuer so great, and they victorie

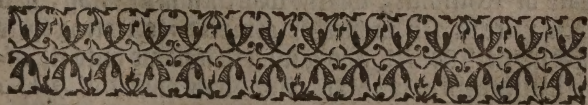
The pilgrimage

neuer so famous (as Pub. Scipio for all his victories in
Spain, and Marcus Marcello's for all that he took cap-
tured Syracuse) because they were not sent nor appoin-
ted by the Senate; they might in no wise by law be
made, claime triumphes thereby. When Rome flour-
ished, then Rome was defended from diuers offered in-
juries, & saved from enemies. At what time M. Curius
triumphed ouer the Samnites: M. Agrippa triumphed
ouer the Sabines: P. A. Emilus ouer the Lyguri-
ans: Marius ouer the Numidians: Pompeius ouer Armenia &
Pontus: Scipio surnamed Africanus ouer Carthage
and all Libya: Julius Caesar ouer all Europe & Affrike:
then Rome was feared of all the worlde, and no-
where Rome is despised. When Rome might say, *Roma vin-
cit*: now Rome may say, *Roma vicia*. When *Roma ar-
ma*: now *Roma in arma*. When *Roma*: now *Roma*: but time
consumeth all things. That victorie that was not
manifestly gotten, and valiantly wonne by force of
armes, in the field, was rather counted among the Ro-
manes, for a time, then victorie: for when Lucius Pius in
a banquet that he made, had filled the people of Sarmatia
full of wine, and made them so drunken that all the
nobles and captaynes of Sarmatia, yeelded themselves
as subiectes vnto the Empire of Rome, for the whiche
Lucius Pius at his returne home to Rome, required ac-
cording to the custome, to haue a triumph done: vnto
him for the victorie of Sarmatia: when the Senators
had fully heard of the maner of the victorie, how & after
what sort Lucius Pius subdued the Sarmatians, he was
openly beheaded by decree of all the Senate, and a slan-
derous Epitaph set vpon his graue, to manifest the de-
ceit he vied in steede of magnanimitie, to deceiue them
by wine, whome hee sought to haue subdued by force.
The Romanes were not in those daies contented with any
of their Captaines should vse vicious dealing, or shew
any fraud or guile in warres vnto their enemies: but

at last as warres grewe common in all countreyes, so deceit and craft was thereby augmented, and triumph exiled: then the Assyrians warred on the Persians: the Persians on the Argeians: the Argeians on the Athenians: the Athenians on the Lacedemonians: the Lacedemonians on the Sydonians: the Sydonians on the Rhodians: and the Rhodians on the Scythians, with all kind of pollicie, right or wrong, they forced not, so that victorie might be gotten: so that triumph then, is turned vnto captiuitie now: magnanimitie then, vnto craft and deceit now: In fine, victorie then, vnto tyzanny now. And so with Caesar I ende, *Ex bonis principis mala oriuntur*. Such is the state of life, the pilgrimage of man, that daily worse and worse it wareth to the ende: for in the beginning, renowne and honour was the cause that all men attempted dangers and great perils: and now in the ende, gaine and profit moueth warres: Then was their desire to overcome Lions, Beares, Elephants, Tygers, Panthers, Ainocherons, with such wilde and sauage beasts, that might honour their victorie.

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Of



The pilgrimage

Of the first finding out of Lawes and orders,
and of all inuention of things generall,
and of time.



After, in sundrie places, diuers
men haue founde meanes to set
things which at the beginning
were rude and barbarous in ci-
uill order, as amongst the A-
thenians, Draco: amongst the
Aegyptians, Mercurie: amongst
the Argiues, Phoroneus: In
Arcadia, Apollo: In Tirc,

Charandes: In Italie, Pithagoras: other things no lesse
necessary for the maners & ciuilitie of men, then for the
life and sode of men, were found. And for that time is the
beginning and the ende of all things terrestriall, I
thinke it well for the purpose to declare howe then at
all places time was counted: for with Aegyptians, at
the first, they counted their yeres by the Moone, attrib-
uting vnto euery yere thirtie dayes, as both Herodotus
and Macrobius doe agree. The Arcadians as Plutarch
in the life of Numa dooth write, had thre monethes in
euerie yere appointed. The people of Caria, finished
and ended their yere euerie first moneth. The Greekes
did number thre hundred fiftie and foure dayes in their
yeres, which want of our yeres eleuen dayes, and
sire hours. The Romanes at the beginning in the
time of Romulus, whiche was their firste King, had
their yere in ten monethes compted: counting their
first moneth March, and giuing that name vnto it, af-
ter his fathers name Mars, Aprill was named of Aphros
in Greeke, which is Rome, whence Venus was bozne.
May was called a Maioribus, of the Elders. June of
the

Egyptians.

Arcadians.

The Greekes.

The Romanes

the youth called Iuniores, these foure were of Romulus named. The first moneth was then called of Romulus Quintill, which Iulius Cæsar in his time, named Iuly: and August, Augustus Cæsar did name: and so orderly by number Sextill, September, October, November, and December, untill Numa Pompilius, who succeeded Romulus, who added January, and February, and so named them according to the name of Ianus, which was the first king of the Latines: and Februs which was supposed to be the inuentor of Lustrum. For as the Grekes did count all thinges by their Olimpiades: so did the Romanes number their time by that Lustrū. When was the vse of the Clockes vsought, and vnknowne: insomuch that authozs herein do much varie and seme to be ignorant of the inuentors hereof. First, some thinke that Hermes in Aegypt, found them out by a beast sacrificed vnto Serapis: some againe, attribute the inuention vnto Anaximines in Lacedemon, found out by a shade: some vnto Scipio surnamed Nasica in Rome, by water: but how vncertaine it is, by whom, and by what meanes Clockes first were found, writers do witnesse the same. Some againe do count their daye, whiche is foure and twentie houres, from Sunne rising, vnto Sunne rising: as the Babilonians vse: some from Sunne setting, vnto Sunne setting as the Athenians: some from midnight vnto midnight, as the Egyptians: some againe from middaye vnto none againe, as the Vmbrians do. Thus diuersely they count their houres and dayes. Now after lawes were inuented, and orders made, and time deuised, men as yet rude and rawe, leading their liues beastly, and brutishly, for want of ciuillie, hauing neither houses, Townes, or Cities, to inhabite, but some in Caves of the grounde had their chiefe mansions, some of greene boughes and bzaunches of trees had their best garmentes made, some couering them selues with

The pilgrimage

Athenes.
Argos.
Diospolin.

Pallas.

Ceres.

Tiphis.

Aegineta.

shadows of wodes : some againe in denues like wilde
beastes, vntill nature first by reason opened a waye
and a meane vnto further ciuitie. Then houses were
made, and Cities builded, hie towres raised, strong
walles inuented : as King Cecrops made Athenes :
Phoroneus builded Argos : Diospolin in Egypt was
by Thraſon made. Likewise by Nemroth, the first
Towre after the deluge of Noah was made. Then
Temples were builded, as Pythias in Perenna made
a temple vnto Minerva : Romulus in Rome builded a
temple vnto Iupiter, and thus diuers men in sundrie
countries haue been the doers and traouellers of things.
By this meanes came Pallas vnto great fame, for that
shee was supposed to bee the first that inuented science,
amongst the Grecians in Athens : for this purpose
was Ceres in Sicilia renowned, for y shee was thought
to be the first that sowed corne, and taught husbandry :
for this onely were Typhis and Iason so worthily
commended, that they amongst the Grækes were
the first that sayled the seas. Then was money found
in mount Pangæum, coyned of Aegineta, which as
Plini saith had bene better vnkowne then founde.
When money being founde, warres ensued by Ninus,
which was the first that euer warred after the deluge.
When Idolatry sprung vp by Melissus King of Crete :
Images and pictures were first made by Epimetheus.
Tribute was appointed first by Darius : Fighting on
horsebacke by the Centaures, was first practised. Im-
mediatly thinges were founde apt and necessarie vnto
warre after that Mars first inuented the way therunto.
When the Lacedemonians, people of great antiquitie,
founde first the Helmet, a sword, and a speare. The
Scythians founde first the vse of bowes and arrowes.
The Thracians most auncient in this, for that Mars as
they supposed was borne with them, being honored as
the God of warres, founde and sought diuers things
necessa-

necessaris for warres. Happie was that man that might then inuent some thing or other to profite his countrie: and thus the wit of man sought so deeply, studied so painefully, that from a rude & lumpyish Chaos, the world waxed beautifull, men waxed ciuile, and all thinges became ripe and perfect by the industrie of man. After that the world grew vnto such ripenesse that li-berall sciences were found and vsed in all places, as thinges necessary vnto man, and that there was nothing vnought, that might induce profit: both hearbes, stones, trees, and all thinges within the compasse of the earth were searched to what end they were, and vsed accordingly vnto some purpose: yea as soone as Vulcanus or Prometheus found out the profit of the fire, Anacharis the Scythian found first beloues to blowe the same: as soone as Ceres taught to till & plow, straight did Argeus did inuent the dunging of the ground. As soone as euer Vrania found first Astrologie, the people of Chaldea straight practised the same. As soone as Errato had the vse of Geometrie, the people of Egypt straight exercised the same. To be brieft, after that Clio found first Histories, Melpomene Tragedies, Thalia Comedies, Polyhymnia Rethorickes, Caliope Poetrie, or rather Pallas herselfe, whom al the Greekes supposed to be first founder of sciences & artes: Simonides straight inuented the arte of memorie as the register and sure recorder of knowledge to keepe the same. When the vertues of hearbes were found of Mercurie of Chiron, & of others: Then Hyppocrates & Auicenna practised Physicke therewith, though the most part do attribute vnto Apollo the first exercise in Physicke and vnto his sonne Esculapius the practise of Chirurgerie, Decalus in Creete was the first Carpenter. Amphion the first Musitian in Thebes. Tages the first Smithfaier in Hetruria. Nothing escaped mans industry, in so much that Aristeus king of Arcadia first found the vse of Wo-

Vulcanus.
Anacharis.

Ceres.
Argeus.
Vrania.
Errato.
Clio.

Melpomene.

Decalus.
Amphion.
Tages.

The pilgrimage

Epheus.

Perillus.

ny, and the nature of Bees. The Lydians to die with
the Egyptians the first use of flaxe. The Phrygians
to sewe first with needles. The Hetruscans weauing.
Nature left nothing unsought for her olone profit, as
Plautus saith, she is alwaies desirous to inuent and to
know new thinges. Victories and triumphes were first
invented by Dionisius. Crassus made the silver Garland
first to be woorne in Rome. The Phrygians made the
Chariot first. Hunting by Artaxerxes was made, and
lawes thereunto appointed. Epheus for that he inuented
the brasen Horse in Troy for the Greekes, is famous.
Perillus for that he made the brasen Bull in Agrigen-
tum vnto the Emperoꝝ Phalaris is renowned, though
the one was made to satisfie tyrannie, and the other to
accomplish treason: yet such was the desire that men
had to fame, that alwaies they studied and coniectured
what best might aduance them thereunto, which was
and might be a perpetuall memoꝛie of their attempted
trauaile. What a thing was it to see in ancient time the
invention and pollicie of men in all countries, what or-
ders, what lawes were in all places, to conserue that by
wit, which afterwarde they destroyed by warres; be-
foze Antigonus shaued and spoiled Macedonia: befoze
Ninus empouerished all Asia: befoze Alexander de-
stroyed the whole world. What was not inuented in
Rome befoze Iulius Cæsar and Pompeius altered it,
befoze those wicked members Silla and Marius spoiled
it: befoze that rebel Catiline disturbed it: befoze Marcus
Antonius and Augustus quite destroyed it: So that
pollicie of men in obseruing lawes & orders, their wise-
dome in framing them, their magnanimitie in defen-
ding them, were topley turney throwne downe after-
wardes by cruel tyrants and wicked pꝛinces: as Cali-
gula, Nero, Tiberius, Heliogabalus with others: so
that time findeth all things, and endeth all things: time
maketh, and time destroyeth.

¶ Of

¶ Of sumptuous and wonderfull
buildinges.



Thought it best to place other
straunge and wonderfull build-
inges, which were made by
mens handes, together with
the marueylous woorkes of na-
ture: and because some amongst
the rest are so famous, that for
the renowne thereof, they are
named in number the seven
wonders of the worlde. The

first was called Pyramides, which the Kinges of Egypt
made by the Citie of Memphis, a miracle so made that
twentie and two yeares, sixe thousand were occupied
and trauailed in the same: either, as Plini saith, to busse
the vulgar people lest they should be idle, or else to shew
and bragge their superfluous wealth in making so
huge a worke. The second were the walles of Ba-
bylon, which Quene Semiramis vnto her perpetuall
memozie hath made a monument amongst the Persi-
ans. In making of these walles, she kept three hun-
dred thousand men at worke, vntill these walles were
made of two hundred Cubites height, and fiftie Cubits
broad, hauing a hundred gates, wrought of brasle
round about, to come and goe vnto the Citie, and from
the Citie: And vpon the Walles were made three hun-
dred Towres: she brought Euphrates one of the foure
flouds of Paradise to passe through the middell of Ba-
bylon. The third in order was the sumptuous Tombe
of Mausolus King of Caria, which Quene Artemesia
his wife made so gorgeous, that it was twentie & sine
Cubites long of height, in compasse foure hundred and

Pyramides.

The walles
of Babylon.

Mausolus
Tombe.

The pilgrimage

eleuen foot, and wrought round about with fire and thirtie pillars and broad beames: hence all the monuments and bzaue buildings of Emperours and Kinges toke their patterne, for it was so curiously wrought, that vpon the East side, that famous workeman Scopas shewed his skill: vpon the West side that renowned Leocares wrought his cunning: vpon the North side Briax a man of great name applyed his part: and vpon the South side Timotheus did what he could to winne fame. These foure famous workemen had more fame by making the tombe of Mausolus, then for all the workes that euer they made before. These two noble Quenes can not be blotted out of memorie all the while that the name of Babilon is reade off in bookes, or the Tombe of Mausolus spoken off with tongues. Now to passe further to speake of that monstrous monument, and huge miracle which excelleth all the worlde for worke. I meane the great Temple of Diana amongst the Ephesians, which all Asia were occupied withall two hundred and twentie yeares, almost with all powers of the worlde at the building thereof. This Temple was made nigh the lease for feare of earthquakes: it was foure hundred twentie and five fote long, two hundred and twentie fote of breadth, it had a hundred twentie and seven pillars, which for the wealth thereof, euerie one after another was made by a king. The chiefe maister of this worke, was Ctesiphon, whose fame thereby was spread ouer all the worlde. The fift was the hie Tower which King Ptholome made in the Ile of Pharos, to ease the saylers vpon the Seas. This Sostratus made so high that in the night time there hanged a Candle for a light & marke vnto pore Maryners, which could be seene for y height of y Tower almost euerie where. The other two & last of the seue wonders, were two Images, the one for Iupiter, made by Phydias, of Iuoy in Olimpia. The other made

The temple of
Diana

Pharos towne

The simuler
of Iupiter.

made for Phœbus in Rhodes, by Cha. Lindus, whose hugnesse was such, that it was threescore and ten Cubites high: so great was this Colossus, that when it fell downe by an earthquake, it seemed a wonder to the beholders: euery finger that he had was more then a man of this age. These seuen huge and monstrous workes were called the seuen wonders of the worlde, which Plinie and Plutarch speaketh of in diuers places. Some suppose that Cyrus regall Pallace which that cunning workman Memnon made, might bee iustly numbred with these worthy and famous workes. But to proceed to other sumptuous buildinges, though not counted of the seuen wonders, yet allowed amongst the best for so stately work of the same, & of no inferiour fame: as Labirinthus made by Dedalus in Cræte, of such difficult worke, that hee that came in, could not without a guide come out againe. These others were made like vnto that, the one in Egypt which Smilus made: the other in Lemnos which Rhodus wrought, and y third in Italy which Theodorus made. These 4. Labirinthes were so curiously wrought, y Porlenna king of Hetruria tooke hence example to make him a monument after death, to bury himselfe. Again, after these there were other wonderfull workes made by the kinges of Egypt, called Obelisci, so renowned and famous buildings, that when Cambyses, king of Persia, at the siege of the city of Sienna sawe but one of them, hee was in such an admiration that he thought them inuincible. Phylus made one of fortie cubits. King Ptholomeo made another of fourescore Cubites in Alexandria: and dyuers others which for their fame were then counted as marueylous as any of the seuen wonders. But let vs speake of sundry buildinges, as well of Cities and Townes, as also of Temples, Houses, and Wallaces, whose fame thereby longe flourished: as Romulus by building of Rome. Cadmus by building of Thebes, a citie of Boe-

The Image of
Phœbus

Labirinthes

Obelisci

Romulus
Cadmus

The pilgrimage

Ogdous.

Alexander.

Darius.

Augustus.

Ninus.

Sichem.

Agæor.

Phoroneus.

Antiochus.

Dardanus.

Diomedes.

Telegonus.

tia in Græce. And Ogdous by the building of the famous City of Memphis in Egypt. Neither may I escape any, sith I tooke vpon me to recite all, whose renowned names and names by these their workes doe yet liue. I must not escape Alexander the great, which in his businesse and great warres, made a Citie of his name, named Alexandria. I must not forget king Darius, which likewise builded by Susa, a citie in Persia. These two kings, though they destroyed thousandes of cities, yet they builded some cities. Neither may I omit Caesar Augustus, which made a famous Citie in memozye of the great victory ouer Antonius and Cleopatra, and named it Nicopolis, y is in english, the city of victory. king Ninus, an auncient king, made the city of Niniue, within two hundred yeres after y flood of Noah. Sichem made Sidon: Agenor made Tire. When the world waxed populous, and kings began to builde euery where for the furtheraunce of ciuility, and encrease of pollicie & wit, in which the world in the beginning was very rawe: for as the world grewe vnto ciuile order and perseueraunce of things: so withall Cities and Townes were builded, Castles fortified, and high walles rayled for a Bulwarke, and a Defence vnto the same: so by litle and litle the world was full of Cities. When Siracusa was made by Archias. The citie of Argos was made by Phoroneus. Laodicea by king Antiochus. And so briefly to recite them ouer, the noble & famous city of Troy in Phrygia, was made by Dardanus. Arpos, a Towne in Apuleia, was built by Diomedes: and so Telegonus builded Tusce in Italy, being the sonne of Vlisses, a Græke. Capis likewise made the citie Capua, which Hannibal layde long siege at: but least I might bee so longe in rehearsing the builders of famous cities, hauing iust occasions to respect the time, I will ende with Cities and Townes, alwayes considered that women ought not to be forgotten, as Semiramis.

ramis Quene of Persia, which builded by the Cittie of Babylon: Quene Dido, which made the warlike citie of Carthage: king Acrisius daughter Danae, which builded in Italy a great Towne called Arde. Diuers Quenes, and noble women, are for the lyke no lesse famous then me were. Now pausing a while, we wil reapeate those that encreased the comon wealthes, & beautified them with other kinde of buildings. Amongst other myzacles, and wonderous woorkes, Mount Athos was made of Zerxes nauigable, euen vnto the sea, eleuen yeares hee kept thirty thousande men to bring his minde to passe. Caesar made in one day two famous Bridges: the one ouer the riuer called Rheum, and the other ouer the riuer called Ara in one day, which was almost incredible. Alexander the great made such a Tabernacle at the mariages of the nobles of Macedonia with h women of Persia, as Elianas doth witness, that a thousand Persians, and a thousande Macedonians, and five hundred with swozds and siluer Targets lodged in that house, while the mariages continued. Trayan the Emperour made such a Bridge on Danubie, that for length, breadth and height, all the worlde coulde not shew the like. What shoulde I rehearse the Temple which Salomon made in Hierusalem, vnto h which, must needes the Ephesians, with the Temple of Diana, and the Carthaginians with the Temple of Iuno, creepe and geue place, for a princely Wallace and royall dwelling: needes must Alexander for all his bzauery, and Clodius house, which was the spectacle of Rome, yelde vnto the golden Hall of Nero: but of finenesse of woorkes, if the rarenesse of skill, if I say the woorthinesse of wonders might claime place, and iustly chalenge fame, I shoulde prayse Spintharus for the making of h Temple of Apollo in Delphos, or Meleagenes for his woork in Prienna, in making h Temple of Minerua. Shoulde I commende Epeus for his cunning

The pilgrimage

ning about the brazen horse in Troy : Shoulde I commend Perillus for his brazen Bull in Agrigentū? yea, or Vulcanus, whom *h* Poets faine for his skill & knowledge in working, he was appointed by Iupiter to work onely for the celestiall gods: or the Image of Diana in Chios, who was so skilfully made, that vnto those that came vnto the Temple, she seemed glad and ioyful: and vnto those that went out of the Temple she seemed sad and angrie : Shoulde I praise the artificiall golden birdes made by *h* Sages of Persia : or the curious work of Pallas Temple in Ilyon? No certainly, but the work and inuention of noble nature, vnto the which, nothing is hard : It pierceth the Cloudes, it wadeth the Seas, it compasseth the whole worlde: that is the cunning workman, the skilfull Carpenter, which sayth Cicero, guideth euery man as a Captayne. I might here haue occasion in this place to speake of the worke of nature but that it is needelesse, considering howe familiarly shee instructeth any man vnto her workes, which is most straunge and marueylous.



¶ Of painting.



Hence that learned Poet, affirmeth that the like power and dignitie is giuen vnto a Poete, as vnto a Painter: naming the one a speaking picture, and the other dumbe poesie. For painting vnto the ignorant, was as printing vnto the learned. Where the one viewed with the eie, and the other read with the tooing. Painting and grauing were the auncient monumentes of Greece, and so much esteemed, that Phydias was so famous amongst the Greeces, as Plini both witnesseth, for that he made the Image of Minerva in Arhenes, so artificially and so subtilly, with a great Target in her hande, wherein were grauen the warres of the Amazons, and the Combates of Giants: the rebellion of Centaures and the Lapitheans, that all Greece mused much thereat. Nealcus in like sort did set forth his warre betwixt the Egyptians and the Persians, so liuely to behold, and so worthily wrought, that the beholder thereof might be as well instructed in sight, as the learned in reading the historie thereof. That cunning Philoxenus did also as effectually set forth the warres betwene Alexander the great king of Macedonia and Darius king of Persia in colours, as either Curtius or Diodorus did expresse it with writing. The noble Painter Timantes, at what time that worthy Greeke Agamemnon at the siege of Troy, was enforced by an Oracle to sacrifice his daughter Iphigenia, to mitigate the fury of the Gods: he beholding the woefull hap of Agamemnon, & the sorrowfull state of the Greeces: the solemn sadness of the sacrifice, the order and state of Iphigenias

The pilgrimage

death, did so set it forth, that it was more lamentable to behold it in colours, then rusfull to reade it in letters. A science belonging vnto noble mindes: and sometime so esteemed of the Greekes, that their fame much thereby was augmented. What almost was done or written in Greece, but it was straight set forth in colours: No warre anie were, but it was painted out in Greece. No strange historie of anie thing, but it was exprest in common colours: insomuch that philosophie it selfe, which was so honoured then in Greece, was set forth in Tables. That learned Xeuxis did paint in a Table the picture of Iupiter, sitting in his throne, with y^e rest of the Gods about him: where likewise was shewed y^e historie of Hercules, howe he yet in his cradle slue the two great Snakes, or rather Dragons, where his mother Alcmena, and his supposed father Amphytrion did fearefullye beholde the death of the two Dragons, and the escaping of young Hercules their sonne, beyng a childe. Nychomachus did liuely expresse the boldnes of Theseus and Perythous in attempting their voyage to king Plutoes region, blazing in tables their large enterpryse, in rauishing and taking away Queen Proserpina from her husband Pluto. So skilful was Licias so cunning was Philiscus, that they made a subtile Chariot, wherein Apollo, and his sister Diana, & hys mother Latona were perfectly grauen, and the nyne Muses orderly set, and that vpon one stone. Praxiteles excelled all men in the like, for hee graued in marble stone, the Image of Venus so perfectly and so liuely in eche point, that a certain young man (saith Plini) fell in loue with the image, and came often in the night when none knewe, to kisse and clip the image of Venus: as sometime wee read of Pigmalion y^e cunning Greeke, which likewise fell in loue with his owne handy work in garnishing and decking with fresh flowers & greene leaues his ston work. But to speake of Apelles, Pirgo-

teles

Xeuxis.

Licias.
Philiscus.

Praxiteles.

Pigmalion.

Apelles.
Pirgoeles.

teles, and Lisippus, whos fame was spreade ouer the whole worlde, in so muche that Alexander the great commaunded that none in Greece should paynt him in colours but Apelles: none to graue him in stone but Pirgoteles: and none to faine any part of his princely person but Lisippus. It were too much to speake of Calycratis, Phycarides, and diuers famous menne moe, wherewith Greece sometime shewed: whose fames and worthye reportes, made Paulus Aemilius that noble Romaine, from Rome to send vnto Athenes for two kinde of menne: the one a Philosopher to teach his sonnes, the other a Paynter, to set forth in tables the great triumphes and victories which hee gotte ouer the Lygurians and Persians: and one manne beeing a learned Philosopher, and an excellent Painter, named Metrodorus, was sent from Athenes vnto Rome for the purpose. Poets and Painters were muche set by in ancient time: for euen as these aforesaide Painters were famous and renowned, so were Poets honozed and esteemed. For we read that Alexander the great would neuer goe vnto his bed without Homers Iliades and his dagger vnder his Pillowe. Hee so muche esteemed Pindarus the Poet, that he spared a whole streete in Thebes from burning for Pindarus house, which was in that streete. That renowned Emperoz Augustus so honozed Virgil, that being dead, his booke were worthily honozed and embraced of Augustus. So that noble Emperour Gratianus aduanced the Poet Ausonius vnto the office of a Consul for his learning and knowledge in Poetry. The fable of Chaos, the deluge of Deucalion, the rebellion of Giannes, with innumerable mo. which vnder the shadowe of fables haue great wisdom and knowledge. At what time king Philip of Macedon, the long enimie of Athenes, had demanded vpon condition of peace, fenne Orators of Athenes to serue him, and to remaine with him in Macedonia:

Lisippus.

Homer.

Pindarus.

Virgil.

Ausonius.

The pilgrimage

Demosthenes
his fable.

Agrippa his
fable.

The fable of
Pericles.

Tullies fable.

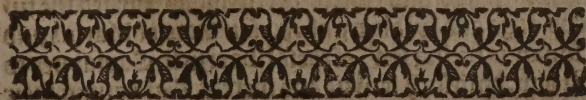
Demosthenes that sugred Oratoz, made an open Ora-
tion before king Philip, where hee brought the fable of
the Wolfe and the sheepe, that as the Wolfe did offer
peace vnto the sheepe vpon condition the dogges should
tary at home: so king Philip offered peace vnto the A-
thenians vpon conditions that the Oratoz, which as
dogges doe barke at the Wolfe, barked at him, shoulde
be taken away: and so soone he would destroy Athenes
beeing spoyled from their Oratoz, as the Wolfe
would spoyle the sheepe without dogges. This fable
much edifieth the Vulgar people. Menenius Agrippa
a Romaine Counsellour, reherfed oftentimes the fable
of the belly and members, when that hee went to make
any foes friends, to bring rude rebels agaynst theyz
Princc and their country, vntill amitie againe. With
the which fable hee redaced and brought againe those
that offended most against their countrey, to be cheefe
ayde and helpers vnto their countrey. Thucidides doth
witness that by a fable, that noble Capitaine Pericles
yelded courage vnto the Athenians being sore oppres-
sed and bered, in a maner a spoyle vnto their enemies,
the Lacedemonians, manfully to resist their violence a-
gain, and to winne victorie, where before they were
almost conuicted. The noble Consul Cicero, by a fable
of Giges ring, how he went inuisible vnto King Can-
daules wife, and made him a Cockold, would apply the
same vnto those glorioz persons that often delite in
their owne folly and ill behauiours: as sometime the
Poets faine of Ixion, who bragging and boasting of
Iuno, he got the Centaures, engendred of a Cloude in
kced of Iuno. Quintilian saith, that fables contain vnder
fained wordes, most excellent wise dome: for Eras-
mus doth often repeate the fable of Grasshoppers and
the Antes, to exhort men to trauayle and to labour
with little Antes. Plato that diuine and noble Philoso-
pher, in his second book, De Rep. doth vse these fables.

Aristo.

Aristotle in his Rhetoricke pꝛoues is not without fables. Marke how fables ease the Philosopher in his studie, helpe the Orator in his perswasions, garnishe the Diuine in his sermons: and in fine they bring pleasure in any thing. Thus I thought good to write in the commendations of Painting, and Poetrie, of which for the secret friendship and for the affinitie of one with another, much more might be spoken, I meane not those sonde foolish and fantasticall fables, fostered by women and old men sitting at the fire, where often the idle brain is occupied: but those wise and prudent fables of Poets which containe wisdom in sense, though they seeme light in words, which durst not be opened plainly in those daies, for the tyrannie of Princes which then would not haue their faults toucht by any, yet were they conuertly reprimed in fables Poeticall: As the fable of Sphinx, of Circes, of Tantalus, of Acteon, and of others.

¶

Of



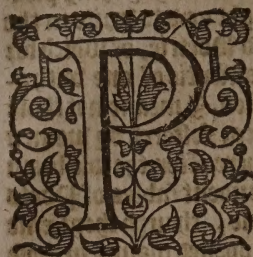
The pilgrimage

¶ Of Eloquence.

Cyneas.

Valerius.

M. Antonius.



Pyrrhus, King of the Epirotes and defender lōg of the Tarentines, was wont to say of Cyneas his Orator, that hee wan moze victories through the eloquence of Cyneas, the through the force and puissance of al his Epirotes besides : for through eloquence would Cyneas make the stout enemies to yelde : and by eloquence would he Cyneas moue the cowardly souldiers to victorie. Valerius a noble and an eloquent Romane, at what tyme the Kinges of Rome were expelled, and their names quite banished : and now the popular state hauing such libertie thereby, that the whole Citie through sedition and late sprong libertie, was lyke to come to ciuile warres betwene them selues : had not I say Valerius appeased the furie of the people, being readie in hearts to become enemies vnto their countrey, finding them triumphing much and reioysing within them selues, deuiding one from another to maintaine discorde : hee reduced them not onely through his eloquence vnto peace and quietnesse : but also vnto such state brought them, that where Rome was like then to fall to ruine, Rome at that time began to flourish and prosper. Great was the force of eloquence in Marcus Antonius, which with his sugred and swete perswasions turned the furious rage and tyran, ny of the souldiers of Marius and Cinnaus being sent off these two cruell Captaynes to kill him, vnto such lenitie and mercie, that hauing their swordes naked dylwen, readie to accomplish promise with Marius, hauing heard Antonius his eloquence,

as

as men conuicted with wordes, coulde neuer keepe promise with Marius though they had great rewardes appointed: nor could of them selues, though enemies they were vnto Antonius, finde in their heart to kill him. Pericles wanne such renowne in Athenes by his eloquence, who sometime was scholler vnto Anaxagoras, that hee had the gouernment and rule of Athenes committed vnto him, as vnto one in whose wordes the people reposed more credite and trust, then they had in the force and strength of all Athenes beside: Insomuch that when hee woulde speake any thing vnto the people, such mellifluous wordes and sugred sentences proceeded forth of his mouth, that they were amazed or astonied to heare him: willing alwayes, neuer weery of his counsell. We read that the eyes did water to see him, the eares allured to heare him, the hart conuicted to yeld vnto him. Cowards are made couragious, and stout tyrantes are made gentle and mercifull: Cities preserved, victories gotten, and all by eloquence. What is it but man is able through comely gesture, and apt pronunciation to bring to passe: What coulde escape Cicero in Rome: What might haue auoyded Demosthenes in Athenes? Whose known eloquence, whose learned perswasions, whose swete and sugred wordes, coulde aswell moue enmitie in Athenes toward King Philip, as it coulde kindle loue in Rome toward Pompeius. Such is the excellencie of eloquence, that it moueth as well men to beholde, for the gesture, countenance, and pronunciation, as it doth enforce men to heare for the maiestie and sweetenesse of wordes. For Hortensius was not so eloquent in wordes, but he was as comely in gesture, and so excellent in either of them that when he spake before the people, Senatours, and Citizens of Rome, they were no lesse enamored with his sight, then they were allured and entised with his wordes: for hee laboured no lesse outwardly to please

Pericles.

Cicero.
Demosthenes.

Hortensius.

The pilgrimage

Aeschines.

time, then he studied inwardly to please men. Wherefore Demosthenes, the Well of flowing eloquence, being demanded what was the chiefe part of eloquence, answered that it was pronunciation. Again, being demanded what was the seconde part of eloquence, he saide pronunciation. And so the third time being likewise demanded, saide as before, pronunciation: insomuch that hee travelled and studied oftentimes to haue this pronunciation, being somewhat by nature letted to speake, putting stones in the rofe of his mouth, and wastling with nature, vntil he had the perfection of pronunciation. When Aeschines had forsaken Athenes for certeine causes, and was come vnto Rhodes, whose fame for his eloquence was spread not only in Rhodes, but well knownen in all Greece: after he was earnestly desired of the Citizens to recite some Oracion, or other of his owne making, whereby the Rhodians might see and heare that which long before of all men they heard prayled: he to satisfie the request of the Citie, repeated an Oracion that he made against Ctesiphon, wherein the people of Rhodes mused much at his eloquence: and when he had ended his own Oracion that he inueighed against Ctesiphon, to put y people in a greater admiration of eloquence, hee recited another Oracion that Demosthenes made in the defence of Ctesiphon against Aeschines, wherein the people were amazed at the eloquence of Demosthenes more then at the first, which when Aeschines sawe that his enemy Demosthenes was so prayled (for they were one enuious of another) he was enforced to speake y if the Rhodians might heare but Demosthenes himself, the wold they rightly praise him, sith y they praised Demosthenes Oracion in Aeschines mouth. For no man hath so great a delite to tell another mans tale, and specially his enemies, as he hath pleasure to set forth his owne. Plato therefore that famous Greeke attributyng vnto euerye man

man due honor, when certaine men skilfull in Geometrie came to aske Platoes counsell concerning the measure, quantitie, and longitude of thinges, hee counselled them to goe vnto Euclides, where they should be sufficed and fully satisfied off their demaundes: for that Euclides might lawfully speake in Geometrie, so; it was his profession. For every man, saith Aristotle, may boldly speake in that which he pofelleth. And therefore Apelles that noble & cunning Painter, when a Shoemaker came vnto his schoole, and seeing his sight with the woorthie woorkes of Apelles, he found fault with a latchet of a shoe, Apelles, because he was a Shoemaker, gaue him place, and amended it. The second day the Shoemaker came againe, & found fault in the hoole: then Apelles answered and saide, that a Shoemaker ought not to iudge of any thing but of the shoe. Every man that thinketh him selfe eloquent for that hee hath his tongue at will, and can shift matters skilfully in his owne iudgement, is not that eloquent man which Cicero speaketh off, that hath his partes of Rhetoricke wherewith he doth perswade to the good, and disswade from the euil: he doth comfort the afflicted, he expelleth feare and terror from men, he stoppeth againe the rout and insolent. This man is able, saith Cicero, to win Townes, Countries, Cities and Kingdomes: this eloquence in aduersitie is solace: in prosperitie an ornament: in youth laudable: in age delectable: in all men profitable. Therefore, not without cause did M. Antonius vse to say, that oftentimes he saw and heard fine tongued men, but he neuer saw nor heard any eloquent man: for though, saith Cicero, we follow nature as a Captaine, vnlesse Arte bee coupled and knitted withall, wee follow a rude and barbarous Captaine. What Captaine was Paulus being in warres with King Perseus? In a certaine cleere night when y^e Moone vpon the sodaine shifted her selfe from sight, and the

Euclides.

Apelles.

The pilgrimage

Sulpitius.

might become verie darke; all the souldiours of Paulus, yea, Paulus himselfe being their generall and Captain, were diswaide and quite discomfited, thinking it had bene some prodigious shew, so prognosticat mishap to come, and readie to yeeld in hart and courage; untill Sulpitius began to perswade the rude Souldiours with reason, opening the causes vnto the Souldiours, and declaring the effectes of the superiour bodies so eloquent-ly, that then being readie to yeeld for feare, they were by the eloquence of Sulpitius perswaded so, fight valiantly; and where through feare of that sodain sight and chaunge of the Moone, they were readie to yeeld as Captiues to King Persens, they were stirred and moued by the eloquence of Sulpitius to become Conquerors and Victors ouer King Persens in the selfe same night. The

Pericles.

like did Pericles sometime amongst his souldiours of Athens, at what time the Sun so darkened, that great terror and feare came vpon the souldiours: he eloquent-ly perswaded his souldiours, and told them euen as hee heard of his maister Anaxagoras, the cause thereof, and quite expelled feare from the souldiours by reason, and made them bold againe through eloquence. In Africke there was in the time of Anascalimis a Philosopher named Afranio, who being demaunded what hee did learne all the dayes of his life, answered: to speake well, the second time being asked, what he taught vnto others, answered likewise to speake well: at the last hee was demaunded what he knew in any science, hee saide, I know nothing but to speake well: so that this old Philosopher Afranio learned, taught nothing, nor knewe any thing but to speake well: and most certaine it is, that he that consumeth all the dayes of his life, to learne

Afranio.

to speake well, and knoweth nothing else but
to speake well, spendeth his
time very well

OF

Of those that had their pictures and Images for a
show of their deserued fame erected.



The greatest Honor that both
Greekes and Gentiles vied to
ward those that deserued well
in the common wealthe, was to
aduance them by pictures pain-
ted, and images gloriously gra-
uen: thinking thereby either to
enlame them further to do good,
or else to discourage them a-
gaine in doing euil, by banishing and neglecting their
pictures: which when Fauorinus the Philosopher
heard that the Citie of Athenes had reiected his pic-
ture, because Adrian the Emperour was angrie with
him, saide: I am right glad thereof, for better said hee
had it bene for Socrates to haue had his brassen picture
broken and throwne away for some shew of displeasure
by the Athenians, then to be deprived of his life for no-
thing by the Athenians, for the surest state of all is not
to bee knowne. Agesilaus therefore, King of the La-
cedemonians, vnderstanding that the inhabitants of
euerie countrie in all Greece, had decreed to put vp the
picture of Agesilaus for a memorizall of his vertuous
and noble actes, to bee as monuments of his life after
death: returning then from Egypt vnto Greece, being
verie sicke a litle before he dyed, hee wrote letters vnto
Greece, that they should make no pictures, no ima-
ges, no painted shewes, no grauen woꝝke of his person,
ne yet of his life, saying: If I haue done well in life,
the vertue thereof is a sufficient monument when I
am dead. Cato Senior was of that opinion, that he had
rather that men should aske, why hath not Cato his
picture set vp: then to aske, why hath Cato his picture
vp: A number of sage Philosophers, of wise Princes,

Fauorinus.

Agesilaus.

Cato.

The pilgrimage

Aristogiton:
Armodius.

haue lothed and bitterly neglected this kinde of flatterie, which then was thought to bee the greatest fame and commendation of all thinges, to haue their pictures in places set vp, to make mention of honoꝝ and dignitie, which thereby is meant, either foꝝ restoring of libertie lost, oꝝ in defending from tyrannie, oꝝ in saving of Cities, oꝝ foꝝ such thinges done, pictures were erected to aduance their fame thereby. As Aristogiton and Armodius, because they deliuered Athens from the tyrannie of Pisistratus, had their pictures straight with great estimation set vp of the people of Athens. Likewise Marcellus because he subdued Siracusa, banquished the French men at Padway, gaue the repulse vnto Hannibal at Nola, had his picture set vp in the Temple of Pallas, with an Epigramme written in letters of golde, vnto his great praise and commendation. Eutropius saith, that Claudius Emperoꝝ of Rome had his picture made with a golden Target in his hand, because he banquished the Gothes, which were about to spoile the countrie of Macedonia. Numa Pomp. the second king of Rome, and Seruius Tullius the first king had their pictures a long time amongst the Romanes in great honoꝝ and fame. Sesostris King of Egypt, foꝝ his Marshall feates, and vertuous actes was honoured in his countrie with diuers pictures. Polydamas, that strong Champion in the games of Olimpia, foꝝ that he being without weapons, and naked, slew a terrible Lyon, and held fast by the foot a huge great Bull, & with the other hand stayed a running Chariot, had his picture therfoze erected and set vp in Olimpia. In Athens how manie pictures were set vp of noble men & learned philosophers, as Conon, Euagoras, Phocio, Isocrates, & others, which were now vp, now down, as mutable fortune fauoured oꝝ frowned, the state and life of men being vncertaine & changeable. As Demosthenes hauing his picture in Athens had this Epigramme

gramme wixtten rounde about the picture: If Demosthenes had had courage and strength as he had wit and eloquence: neither Philip, nor his sonne Alexander, nor all Macedonia had euer vanquished Greece: yet this Demosthenes was exiled & banished Athens diuers time. So harde was it to please the people then, which had the chief gouernment in Athens and Rome, that for smal displeasure conceiued, yea for nothing they were moued to requite good men with cruell deeds, as banishment and death. As in Rome, Cicero for Clodius sake, after sure and sounde seruice often shewed toward his countrey, was at length banished: yea, Marcellus of whom ye heard before, that his pictures were set vp in Rome for his trueth & seruice toward his countrey, was afterwarde enforced to flee vnto Greece from Rome, where so well he was before esteemed. So of Aristides, Thrasibulus, Hippias, and Thucydides, men sometime honoured in Athens with pictures, for the noble and excellent defence of the Citie, and yet for nothing in time exiled, the pictures taken downe, and the monuments broken. So Popilius, Opimius, Metellus, Scipio, and Liuius, with others, which sometime in Rome were highly honoured with pictures, and yet at length the like fortune as these aforesaid Grækes had, vnto them likewise happened. Such is the vncertaine pilgrimage of man, the wanderyng wayes of the worlde, the mutabilitie of Fortune, as there hath bene full proofe shewed of the same frō time to time in all places, in banishing, in murthering: yea, again in worshipping and honouring. As for example we reade that Alexander the great was borne in Pella, a towne in Macedonia, dyed in Babilon. King Cyrus borne in Persia, and slaine in Scythia. Hannibal born in Affrike, yet buried in Bithinia. Cleomenes king of Lacedemonias, borne in the Citie of Sparta, yet his graue was made in Egypt. Crassus and Pompeius the great, borne in Rome:

Demosthe-
nes.

Cicero.

Marcellus.

Cleomenes.

Crassus.

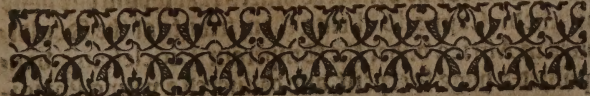
Rome: the one dyed in Asiria, the other in Egypt. Paulus Aemilius dyed in Cinnia. T. Gracchus in Lucania. Augustus Caesar in Nola. Traiane the Emperour in the East part of the worlde, with diuers other famous men bozne within the Citie of Rome, as these Gentlemen; Corneli, Scipiones, Catones, Decii, noble families, who dyed lyke Pilgrimes of the worlde, scattered one from another. So in Athenes were Themistocles, Theseus, Solon with others: yet in Syria, Cyprus and Persia were they buried. King Iugurtha bozne in Numidia, buried in Rome. Againe, King Aegeus bozne in Archenes, Pharaon in Egypt, Ajax in Græce, Leander in Abidon: yet their graues and burtall was in the bottome of the Sea. Marke how puissant Princes of the worlde, and mightie Kesar were subiectes vnto Fortune. And see againe the learned and sage Philosophers, which as I saide befoze, had their names aduanced, their persons esteemed, their pictures erected, yet not able to auoid the furious fets of Fortune: as Pythagoras, bozn in Samos dead in Metapontus. Virgil, bozn in Mantua, buried in Brundisium. Terence bozn in Carthage, brought vp in Rome, and ended his life in Cardia. These Princes and noble men, had notwithstanding in diuers places their fame spread, their name aduanced, and their pictures euery where erected. Gorgias Leontinus was the first amongst the Grækes for his wisdome and eloquence that had his picture set vp in Delphos, in the Temple of Apollo. His scholler Isocrates had for his wit & passing eloquence, in Olimpia his picture erected. Demetrius, Theophrastus scholler, after hee had ten yeares with all diligence and industry gouerned the state of Athenes, hauing thre hundred and threstoe pictures in Græce, erected and set vp for his fame and renoume in administration of the common wealth: yet were they all broken and taken down of enuy afterwarde, which when Demetrius heard of the

the inconstancy and enuy of the people in shewing their malice therein, he sayd : Though they exile my pictures, yet can they not banish the vertuous cause of the pictures. Mithridates king of Pontus made a worthy monument at Sylo vnto Plato, about the which as Plutarch saith was written this sentence : Mithridates made this picture of Plato, and dedicated the same vnto the Muses. Mutius Scæuola had his picture in Rome, for that he deliuered the Citie of Rome from Porfenna King of Etruscan : for the like Cocles was not forgotten of the Romanes. It were vnto small purpose to speake of Lucullus, of M. Attillius and Octavius, whose fame and renowne made their pictures to be monuments thereof. What should I embusie my selfe with infinit names of men, sith women well deserued the same, as Tanaquil, Tarquinius wife ; Cloelia a Virgin of Rome : yea, as Quintilian saith, Phryne for her beautie waited not to be commended by pictures, so common were they for all men, that I referre those that will reade further of this, vnto Plini, where hee may at large satisfie him selfe in that point. I should be ouermuch charged to recite the places, persons, and time, only this, that pictures were erected to aduance their fame, and to stir them further in suche proceedings as were the cause of these their pictures. Therefore as before is spoken, they shall finde in Plini store of them.

Mithridates.

M. Scæuola.

Tanaquil.
Cloelia.



Of

The pilgrimage

Of those that defended diuers from death,
from Serpents, Dragons, Lions, and
of euening Archers.



Hercules.

When as by these valiant & noble
conquerours, not only Townes,
Cities, and Countries, were de-
fended, but also Serpents, Dra-
gons, Lions, and other monstrous
and wilde beasts were slaine: so
diuers and sundrie captiues and
Prisoners were deliuered from
death vnto life. How many did
famous Hercules that offspring

of the Gods, saue from the gulf of Auentin, where that
Cacus both daye and night murdered the passers by:
How many deliuered hee from the huge monster Chi-
mæra, which continually with flashing flames of fire,
feared & slue diuers valiant men: For he had thre heads,
one of a Lyon, the seconde of a Dragon, the thirde of
his owne monstrous proportion. He againe slue Sphinx
a terrible beast in Ethiopia, which wth his sight destroy-
ed men: How he ouercame Gercon, Cerberus, & Dio-
medes, and diuers other enterprises, it is before reher-
sed. Perseus after that Neptune had desloured Medusa

Perseus.

in the Temple of Pallas, the Goddess being displeased
therewith, turned euery haire of her head vnto Snakes,
whose sight was so venemous, that whatsoeuer hee was
that beheld her, dyed presently: Perseus I say, slue the
same, whereby he deliuered diuers that should else haue
perished. Cappadox being then tribute of the Souldi-
ours in Africa vnder the Emperour Dioclesian, van-
quished a huge Serpent, and deliuered a young Phrigi-
an, made euen a praise for her mouth. Euen so Alcon a
noble Archer of Creete, shot at a Dragon which had
his

Cappadox.

his owne sonne in his clawes readie to bee deuoured,
and sue him, whereby his same shall neuer dye, and so
saue his Sonne unhurt. But I will pause here
from the skilfull Archers, and speake a litle more of
these famous and renowned conquerors of wild beastes,
of monsters, and of serpents, as Bellerophon, King
Glaucus Sonne of Corioth, being accused of fornication
with Quene Stenobia King Prætus wife of Argyue,
he was iudged to dye, and to be deuoured of the
monster Chimæra, which he valiantly subdued in prison.
The same of Lysimachus is spread ouer all the
world, for that he killed a Lyon being but a souldiour
vnder King Alexander. The name of Coræbus shall
not be forgotten amongst the Peloponnesians, for the
ouerthrowing of that terrible monster in Græce. The
renowned of Att: Regulus shall alwaies bee retained,
when any man doth thinke of the great serpent that he
sue by the flood Bragada, which as Plini saith, was a
hundred and twentie foot long. Did not these noble
fellowes profit their countreies much in saving thousand
lives, which shoulde haue bene destroyed by
these monsters? The Poets saie that Cadmus Ag
nors sonne, did kill a Serpent whose teeth engendred
and brought forth out of the earth harnessed men which
fought and destroyed one another. Again such was
the happe of young matheas, as Baltharia when Carphu
rinos Crassus was taken Captiue of the Messalines,
shoulde be offered for a sacrifice vnto Satorne, she deli
uered Crassus from death and made him conqueror,
where before hee was conquered, vnto her euermaking
same. Caluce, a young woman, after Troy was by the
Grækes destroyed, when her father King Licus say
ling vnto Libia, had appointed to kill Diomedes, for a
sacrifice to appeale the Obodes for winds and weather,
she deliuered him from the King her father, and from
present death. Plutarch writeth of these two maides,

Bellerophon

Lysimachus.

Coræbus.

Regulus.

Lib. 9. ca. 14.

Cadmus.

Baltharia.

Caluca.

The pilgrimage

that their names herby may not be forgotten. To speak here of them that deliuered men from death, from captiuitie, from perpetuall prison, if were necessarie, howbeit short Histories are sweete, and few wordes are pleasant: therefore I will not speake of Lucullus which being in warres with Michridates King of Pontus deliuered Cotta from thousandes about him. I will not write of Lucilius a Romane souldiour, which when he saw that Brutus at Philippus was compassed rounde about with enimies, he him selfe ranne with few souldiours with him amongst the enimies; because Brutus in the meane while, might saue himselfe. Neither will I make much mention of Quintus Cincinnatus being then Dictator in Rome, which deliuered Quintus Minutius from the handes of the Sabins and Volscans: but according vnto promise, I will touch partly those that deserued fame an other way: for same is not bound vnto one kinde of qualitie or chaunces, but vnto diuers and sundrie vertues, therefore to ioyne with these renowned conquerers and defenders of countries, most excellent and expert Archers, which like wise haue done noble actes, worthy seates and maruailous thinges, as Herdes was such an Archer that he would kill the flying birdes in the ayre. And likewise Catenes could doe the like, appoint the flying foules to dye, this doth Curtius in his first booke affirme. Alexander the Sonne of King Priamus, when neither his brother Hector with his courage, nor Troilus with force, nor al the strength of Phrigia could resist that noble Greeke Achilles, hee I say with his arrowes slue him. Acastus wonne immortall renowne for killing of the wilde huge Boare, that spoiled Calidonia, with his dart. Toco a fine souldiour, and an excellent Archer, is much commended for that he could doe with his bow. Princes in times past were taught to do seates with Archerie, for Hercules himself was taught of Euritus the science of shooting,

Lucullus.

Lucilius.

Herdes.

Catenes

Alexander.

Acastus.

Toco.

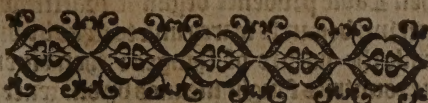
Hercules.

ting, that he could kill any flying foule, or swift beast, as sometime he killed the birds called Harpies, and one the swift Centaure Nessus. We reade in the first of Herodorus, that Commodus the sonne of Marcus, surnamed Aurelius Emperour sometime of Rome, begotten of Emperesse Faustina, was so skilfull in shooting, that whatsoeuer he saw with his eyes, the same would he kill with his bow; insomuch, that vpon a time, as Herodorus doth witnes, he slew a hundred wild beasts with a hundred shot, missing nothing at any time: euen so the Emperour Domitianus was so expert in his bow, that he could shoot (when any held by his hand) betwixt his fingers a great way off. The people of Cræt passed all men in this facultie. The Parthians were so cunning in shooting and throwing of Dardes, that backward as they fled, they would spoile and destroy their enemies. The Arimaspians excelled the Parthians. Againe, the Scythians and Geres were most famous for this point. And thus hauing occasion to trauaile as pilgrimes, some are great wild Digres, huge Beares, terrible Lyons, and such monstrous beastes, that aduanced the same of such as attempted the perill.

Commodus.

Parthians

Arimaspians,
Scythians.
Geres.



The pilgrimage

¶ Of diligence, and labours.



A Horace that aunient Poet affirmeth, that the worthiest and greatest vertue is to ad-
noide vice: so is it I iudge the greatest commendation vnto any man to embrace diligence and to eschew idlenesse. For such is the vertue of mans mind, the rare gifts, & excellent talents, which God and nature haue bestowed vpon man, that to see the excellencie & vertue thereof with eternall sight, if it could be seene, it would, saith that diuine and noble Philosopher, Plato, enflame great desire, vncredible loue vnto vertue, and would on the contrary, kindle such a hatred vnto vice, that the sight thereof would feare any beholder thereon. When yet, saith Cicero, the world was raw, & nothing ripe, no lawes made, no Cities builded, no order set, no common welth framed, but all thinges confusedly on a heape, without diuisions and limits, most like to the Poeticall Chaos, befoze the elements were disseuered, water from earth, and the fire from the ayre: then (I say) we liued brutishly and beastly, without ciuillite and maners, without learning and knowledge: but when reason began to rule, when Ladie prudence began to practise with policie, when wit began to search and to seeke by diligence and traualle the nature of thinges: then diuers men in sundrie countries sought meanes by diligence to profit their countries. As Moyles first founde by diligence letters amongst the Hebrues: Menno first founde letters amongst the Egyptians: Rhadamanthus, amongst the Assirians: Nicostrata, amongst the Romans:

Cicero de
finibus.

Moyles.
Menno.
Rhadaman-
thus.

man: Pharnices, amongst the Grecians, that by diligence and studie of men, from time to time, ray things wayed rype: strauinge things became familiar: and harde and difficult things, wayed facill and easie. Then Solon made lawes in Athens, Licurgus in Lacedemonia, Zaleucus in Locresia, Minos in Creet: & so orderly all the whole worlde was betwisted with lawes, & ornated with witte and learning. Then began Philo to make lawes unto the Corinthians. Then Zalmoxis began to reforme the rude and barbarous Scythians. Then Phaleas amongst the Carthagineans, practized pollicie, & limited lawes. When I say lawes began to order thinges, and reason began to rule, so that learning and knowledge was sought farre and neare, witte exercised, pollicie practised, and vertues so honoured, that well might Tulhe say, O Philosophie the searcher of all good vertues, and the expeller of all vices. When was that common wealth noted happie, that enjoyed such a Prince to rule, as a Philosopher, that would extoll vertue, and suppress vice; rewarde the good, and punish the euill: esteeme the wise and learned, and neglect the foolish and ignoraunt. I will omit to speake of mightie and famous Princes, whose care, diligence, studie and industrie were such, whose numbers were so infinite, that I might well seeme too tedious to molest the reader therewith. I will recyte the diligence and trauaile of poyre men, which by there studie and labor became lampes, and lanthornes of the worlde. And to begin with Plato and Socrates, two bafe men of bytch, whose diligence in life time, made them most famous now beeing dead: the one the sonne of a poyre Citizen of Athens, named Ariston; the other the sonne of a poyre Harbler surnamed Sophroniscus. Might not poyre Pericione the mother of Plato be glad of such a sonne, that the greatest tyzaunt in the worlde, that preudes Prince Dionisius, woulde honour and reuerence Plato for his learning

Pharnices.

Solon.

Licurgus.

Zaleucus.

Minos.

Philo.

Zalmoxis.

Phaleas.

Plato.

Socrates.

learning & knowledge, & take him into his Chariot as a
Prince, and not as a poore Philosopher: Might not that
poore Midwife named Phanerara reioyce to haue such a
sonne as Socrates, who being proued of all men best
learned, counted of all men most auncient, taken of all
men most modest, and grauest, was also iudged by y^e Or-
acle of Apollo to be wisest in all the world. How hap-
pie was Elbia? How famous was Creithes, that nour-
sed two such sonnes, as Cicero and Homer? the one the
lampe and lanthorne of Rome, the other the sugred and
swete Pecennas of all Græce. Thus diligence & travell
brought them to fame, that beeing poore men were ho-
noured of riche men: beeing base men, were exalted of
Princes. O happy countries of such women! O
happy women of such children! O twisse happy children
of such learning and knowledge. The poore Smith
which was Demosthenes Father, and the silly Potter
which was Virgils Father, are more renowned by
theyr children this daye being dead, then knowne
by their owne wealth being aliue. Thus muche
happened vnto the silly Smith, and vnto the poore Pot-
ter, theyr names shall neuer dye, while either Demo-
sthenes is read, or Virgil heard. What might be spo-
ken of that poore Whistion Nichomachus son, I mean
that famous and learned Philosopher Aristotle, which
king Philip of Macedonia so esteemed, that hee coun-
ted him selfe happy to haue his sonne Alexander the
great, bozne in Aristotles time, whose diligence and
 studie were such, that hee had the garde and tuition of
that renowned conquerour Alexander, five yeeres to-
gether, which was honozed of Alexander, and so este-
med of king Philip, that Athens being destroyed by
Alexander, was restozed by Aristotle. Such was the
diligence of men, their care and industrie, that their
large volumes and infinite booke, are witnesse of their
well occupied mindes. How became Plutarchus mai-
ster

solon
enguid
alians
Elbia.
philos
alians

Demosthenes.

Virgil.

Aristotle.

Plutarch.

Her vnto Traian the Emperour? Who was Seneca ap^{pe} Seneca.
 pointed the Tutor and Scholmaſter of the Emperour
 Nero? Who came Zeno vnto ſuche fauour with Zeno.
 King Antigonus? by diligence, and not by idleneſſe: by
 trauaile, and not by ſlothfulneſſe: by learning, and
 not by ignorance. Why did that great and famous
 Romain Scipio, ſurnamed Africanus, eſteeme ſo much
 the poore Poet Ennius aline, that being dead, hee cau^{ed} Ennius
 ſed his picture to be ſet before his eyes, as pledge of his
 great loue and earneſt good will? For ſoſoth, for paine and
 trauaile that Ennius toke with Scipio. Why did Au^g
 guſtus Ceſar, that wiſe and godly Emperour, make ſo
 much of Maros bookes? but becauſe he was in his time
 the lampe of Rome, he honozed no leſſe his bookes after
 he was dead, than Octavian embraced him alive. The
 great King Artaxerxes thought him ſelſe halfe dead,
 without ſ company of Hippocrates: Pomponius Atti^{us}
 thought him happy, whe either Cicero was in his ſight,
 or ſome of his bookes in his boſome. Alexander neuer
 went to bedde, without Homer, vnder his piſſolo.
 Who will not payſe the diligence of poore Cleantes.
 the Philoſopher? Who will not commende the trauaile
 of Plautus the comical Poet: the one with a Baker, the
 other with a Bruer, brought by with much care, and
 paine in the daye time, that they might ſtudie in the
 night time. Suche was their pouertie and neceſſitie,
 that they were byged to trauell in the night time: ſuch
 was their deſire and affection vnto learnyng, that they
 were willing to ſtudie in the daye time. Who will not
 extoll Euclides to take ſuch paine, and to incur ſuche
 daunger, to go in the night time in the apparell of a wo-
 man, becauſe he might not be knowne, to heare Socra-
 tes reade Philoſophie? Oh painefull men, oh woorthie
 members of their countrie, that ſo ſought by diligence,
 that ſo trauayled by ſtudie and induſtrye; and in fine ſo
 founde by witte and reaſon the redreſſe of thinges, to
 diſperſe

The pilgrimage

disperſe that diſſuſed Chaos, which time then ſaid Ci-
cero had ſtand opened the doore there unto. Then after
pinde paine and ſpeciall ſtudies of ſundry men in ſeu-
rall countreies, it came to that perfection, that from one
man in one place, diuers greſſe learned and pollicicke
Romulus. by diligence and trauaile: that from Romulus the firſt
builder and king of the Romans, ſome in thoſe times
had wiſe and diuerſe Counſellers to gouerne the Citie:
Solon. from Solon the firſt lawſetter (after Draco) amongſt
the Athenians: by and by learned and eloquent Dra-
cours ſlowed in Athens: from Licurgus amongſt
Licurgus. the Lacedemonians, ſtraight greſſe moſt and grand
Senators called Ephors: And thus from one in the be-
ginning diuers proceeded to ſuch in the ende: as the Pro-
phets amongſt the Egyptians: the Giuiliophiles a-
mongſt the Indians: the Chaldeans amongſt the Babi-
lonians: the Sages called Magi, amongſt the Perſians:
And ſo of others in other countreies. And thus by dili-
gence, were all men firſt commended by pilgrimage,
and labour of life, and well reſpected in memoie: for the
paine and ſtude that the famous man in life beſtoved
for his countrey, his Prince, and his friends: that ſo ha-
ving finiſhed his pilgrimage of life, the ſame of his me-
rits might be to his perpetuall memoie after death.



Of the first inuentors of artes, and of the
vse of Soothsaying.



TH E woꝛlde being raw and
not ripe, ignozant and not lear-
ned, rude and barbarous, with-
out all ciuile pollicie: Nature
of it selfe first moued men to
mend manners, instructed the
ignozant to seeke and search
things vnknowne. Which
nature wzought in diuers men
in sundrie countries a desire to knowledge, whereby
men practised therewith to the aduancement and com-
mendation of their countries: imitating as Cicero
saith, Nature as a good guide, and a Captaine to finde
out that which was not knowne. And because nature
was alwaies desirous to be acquainted with arte, as a
thing to exornate and beautifie her selfe with know-
ledge, she first inuented letters as the foundation and
the ground, whence all learning doth procede. After
first letters were inuented amongst the Hebrewes by
Philo, brought vnto Grece by Cadmus, practised first
in Egypt by Mennon: from Egypt vnto Phrygia,
brought by one named Hercules, an Egyptian borne.
Again, amongst the Hetruscans letters were first inue-
ted & written by Demaratus a Corinthian. Amongst
the Romanes, as both Plutarchus and Solinus doe as-
 firme, the Pilagians brought letters, and first found the
vse thereof. And some authoꝛs of greater credite, affirme
that Nicostрата, the mother of Euander the Arcadian
inuented letters first in Rome. So Radamathus in Sy-
ria, and so others in diuers places of the world were stu-
dious and careful to search a way by reason to practise
the same by wit, to dispearse y lumpish Chaos, which

Philo.
Cadmus.
Mennon.
Hercules.

Demaratus.
Pilagias.

Rhademan-
thus.

The pilgrimage

Grammer

Epicurus,
Crates.

Didimus.

Antonius

Moyſes.
Dauid.

Poetrick.

Rethorick.
Mercurius,

yet ſo: want of knowledge had no perfect ſoyne. And now letters being inuented, came Grammer worthyly to claime the ſecond ſeat of fame. Whoſe beginning and entrance vnto Rome, was celebrated by Epicurus brought by one Crates, being ſent as Ambaſſadoꝝ from King Attalus, vnto the Senatoꝝ, at the time of the ſecond wars of Carthage. This is the Well, whence flow all other ſciences: ſo: from the facultie of wyting and the arte of ſpeaking, do the reſt proceede. Macrobius preferreth Dydimus ſo: his excellencie herein. Cicero commendeth one named Antonius Enipho, whoſe ſchole and reading Cicero long frequented. The force of Grammer chiefly conſiſteth in Hiſtoꝛies and Poetrie: ſo: Poetrie is ſo commended, that both Moyses that mightie ruler of the Hebrewes, and Dauid that wiſe Prince of Iſrael, the one in reducing the people from Egypt, the red Sea opening a way & giuing place vnto Moyses to paſſe through, made Exemtron verſes in god meſters, to thanke God ſo: his good ſuccelle & ſoꝛtuns: the other with diuers Hymnes in Peter, and ſwaete ſonges to allwaie the iuſt anger of God ſo: his offences. In Poetrie excelled Homer and Heſiodus ſo: antiquitie, the one in ſetting foꝛth the fame of Mars, I meane warres: the other in commending the paine & diligence of Ceres, which is husbandrie, though Linus Orpheus, Marcellinus and others were of great antiquitie, yet not of ſo great a fame. Hiſtoꝛies and the profit thereof being had, as Plini wiſteth by Cadmus Milesius, the firſt Hiſtoꝛie which was wiſtten of any Philoſopher, was by Xenophon: but the excellent and worthy fame of Hiſtoꝛiographers in Græce afterward was iuſtly noted in Thucydides & Herodotus, amongſt the Romanes in Liui and Saluſt. Thus from a rude beginning, came famous and learned wiſters. As ſo: rethoricke, it was firſt inuented by Mercury as Horace ſaith: but as Aristotle and Quintilian do thinke, it was

was by Empedocles: then from time to time, frō age to age, it came vnto that perfection at length, that rethorick was as necessarie to be learned euerie where, as it was profitable to be vsed any where. The Prince of this facultie in Græce, was Demosthenes, who with eloquence long guided Athens. Isocrates, Eschines, & others flourished in great fame by this arte in Græce. In Rome was Cicero and Salust, the fountaine and well-spring of all sugred eloquence. For the beginning of Musicke, diuers opinions and sundrie assertions are made, where Musicke was first found. The Grækes suppose that Dionisius found first Musicke. The Hebrewes thinke that Tubal. Polibius saith, that Musicke first was found in Arcadia. Solinus saith, that it was first in Crete. The most do agrée and iudge, that Orpheus and Linus: some againe thinke that Amphion found Musicke: but how, where, and when it was first found, it is vncertaine. But vnto what perfection at length Musicke came, we read plaine that the Grækes thought that man not well learned, vnlesse he had some skill in Musicke. The golden studie of Philosophie which as Cicero saith searcheth wisdom, hateth follie, the onely seeker of vertues, & the scourge of vices. Some suppose that Philosophie was first from the barbarous people brought vnto Græce, for amongst the auncient Egyptians, Philosophie was first studied and opened by Vulcanus. Amongst the Persians it was found by them that it were called Magi. Amongst the Indians by Gymnosophistes. Amongst the Babylonians & Assyrians by the Caldeans, which as Laertius doth witnes, were called all wise men. This arte was sought with great industrie, and much honored in all the world, for it contained all sciences and faculties in it selfe, as all the life & manners of men, as also the obscure and difficult nature of thinges, with the subtil search of the same in reasoning thereof. Great contention

Empedocles.

Musicke:
Dionisius.
Tuball.

Philosophy.

Vulcanus.
Magi.
Gymnosophistes.

Astrologie.

The pilgrimage

Prometheus:
Belus.
Atlas

Phisicke

Apollo.

Aesculapius.
Hippocrates

Magicke.
Zoroastres

of Astrologers, which was he that first found the orders and motions of the heauens: some attributing the first inuention thereof vnto Prometheus, some vnto Belus, some vnto Atlas, as Plini in his seuenth booke affirmeth. Wherfore the Poets saie that Atlas doth sustaine the skyes with his shouldrs: some vnto Mercurius: some vnto Aënius. And thus euerie countrie contending about the antiquitie thereof. The Egyptians bragge of their antiquitie in this point. The Assyrians boast no les of their knowledge in this arte. The course of the Moone was first found by Endimion. The eclipse of the same by Anaxagoras. Thus first nature sought such meanes as might set forth her priuie desire by seeking and traualling for knowledge. And because Whisicke is not so litle to be esteemed, but it ought here well bee mentioned, considering the common profit of thereof, and how painefully the same was studied and traualled of others in time past. Whisicke is either healing with dyet, medicine, or surgerie. In the first Apollo was most honoured, in the last Aesculapius was chiefly commended, whom the Grækes supposed to be the first that healed wounds. Afterwarde Hippocrates, borne in the Isle of Cos, made a law, that whosoever recovered health, should write his name in the Temple of Aesculapius, wherby it seemeth that Aesculapius was one of the first Whisitions. The first Whistio that euer came to Rome, came from Peloponnesus named Archagathus, when L. Emilius & Marcus Linius were Consuls in Rome: which when hee came first to practise there Whisicke, he was called for the rare sight thereof, first a Butcher, at last a murtherer. To repeat severall hearbes, by sundrie men found out of this arte, it were ouer long. Passing ouer briefly, touching nothing but the first dealers and searchers of Artes, & so come vnto Magick, which was found, as Plini saith, of Zoroastres first King of the Bactrians, eight hundred yeares before

Iliou

Ilion was made. This saith Plini might haue bene better vnought then founde, for that we see euery man desirous to be acquainted with diuels, and to bee taught of Sinon the secreete counsels of deuils: in so much that women go vnto schoole with Circes or Calipso, to learn some sozcery withall. The Egyptians had greate felicitie in this art, insomuch that Pharao commaunded the pziestess to shew some feates befoze him, deriding Moses and his doyniges. In pzesence of Moses, they conuerted a rod vnto a Dragon, which when Moses saw, to suppress the bayne incantations and humayne knowledge, with deuine shewes and examples, and to shewe how much the one did excell the other, he threw his rodd vnto the grounde, and it was translated vnto a Snake, and deuoured the Dragon that the Egyptians enchanted. Salomon the wise, whom at the beginning God so aduanced and fauoured, made and inuented wayes, to expell deuils. Eleasalus as Iosephus doth wyse, used these ceremonies in expelling and coniuring of deuils away from any man, to put a ringe in his nosthylls, hauing a certayne hearb, or a roote appoynted and named of Salomon within the ring, which roote with his smell drove out deuils, coniuring them not to returne at any time to that man more. This arte in short time grewe to that credite, and at this time in diuers places is in such honour, that a coniurer is more esteemed then a Preacher. There are such byaunches in this arte, that do well merite praise: for there are diuers kindes of these Magicks, whereby they bragge and boast that they are able to do any thing, and that they know hereby all things. The first part or rather kinde of Magick is called Nigromancie, which is a kinde of coniuring of the dead bodies to tell things, as at the warres in Pharsalia betwixt Caesar and Pompeius, it was sozeshelwed by the gholle of a dead man vnto Sextus, the whole chaunce and euent of that warre, and howe his father

Iosephus lib. 8
de Antiquitate.

Nigroman-
cy.

h.

Pom.

The pilgrimage

Pompeius shoulde lose his heade. The second kinde of Magick is called Pyromancy, which is a certain diuination by fire, as Tanaquil, Tarquinius Priscus wyse, when she saw y flames playing about Seruius Tullius head, she affirmed therby y he shoulde be king in Rome. The third is Aeromancy, which vseth to prognosticate thinges by the ayre, as by flyng of sowles, and tempest of weather, as when it rayned Iron in Lucania, it did presage, sayd they, the death of Marcus Crassus amongst the Parthians, or as Liui writeth, when it rayned stones in Picen at the seconde warres of Carthage, it was to shewe the slaughter and murther that Hannibal shoulde do in Italy. The 4. Hydromancy, to iudge thinges to come by sight of water, as Varro doth report of a boy that saw y picture or image of Mercury in the water, pronouncing and reciting all the warres of Mithridates king of Pontus, that shoulde followe in verses. There are two other kindes of Magick, the one named Geomancy, to declare and expounde thinges by the opening, gaping, and mouing of earth: the other Chiromancy, to iudge by lines of handes called Paul-metry. These are they y Cicero maketh mention of in his first booke of diuinations, where hee saith, *Cum semitam ipsi nesciant alii tamen monstrant viam*: they will teach others that way that they knowe not them selues. They wyll teach others howe to haue money and substaunce, and yet they are them selues poore beggers alwayes in the house of Codrus, hanging at the fleene of Irus. There is againe a kinde of Soothsaying which was first practized in the lande of Hetruria, where a certaine husbandman plowed in the fielde called Tarquimen, a certain man appeared in sight, which sprang vp from the grounde which then was plowed, named Tages, in face and countenaunce much like a younges childe: but in wisdom and discretion, farre surmounting any sage philosopher. This taught all the land of Hetruria.

Pyromancy
Dionisius lib. 4.

Aeromancy.
Phn. lib. 2.

Hydromancy

Geomancy

Chiromancy

Cicero lib. 2.
de diuinatione

Hetruria. Plini sayth, that one Delphos first inuented Soothsaying, and Amphiaraus inuented first Soothsaying by fire. Polidorus describeth another sorte of Soothslayers, which were wont to coniecture and foze shoue by beastes slaine to bee sacrificed, whether the heart, the lyuer, or such like did perish, as Cæsar, which when he sacrificed an Oxe vnto Iupiter, which had no heart, thereby the Soothslayers prognosticated the infelicitie and mishap of Cæsar. Likewise, king Zerxes in his wars against the Grækes a Hare being a stout and warlike beaste, brought forth a Hare, a timorous and fearefull thing, whereby they declared the ouerthrowe of Zerxes, and his huge armie, the flight and cowardnesse thereof. Againe, there is a kinde of soothsaying by lightning, thunders, and tempestes. The folly of men was such, that they thought nothing to be in y^e world, but had hidden knowledge concerning man. They woulde take nothing in hande, without some Oracles of Iupiter, or Apollo. They reposed more trust in flying sowles, in their chirpinge notes, concerning any attemptes which they tooke in hand, then in their own foze and strength. They had more confidence in beastes of the felde: they trusted I say more in elementarie sightes. In fine, there was nothing almost, but they had more respect eyther vnto the colour, the voyce, the proportion, and such like toys, than they had in them selues, as is before mentioned in y^e worshipping of their gods, and institution of religion. These foolish toys, were first obserued amongst the Chaldeans: from Chaldea vnto Græce, from Græce vnto Hetruria, from Hetruria vnto Rome, from Rome vnto al Europ, they were scattered. Wherefore Moses that wise Hebrue, and the singular instrument of God for his people, commanded that no man shoulde consult with these wicked and abominable faculties, saying vnto his people, *Pou shall not belæue Soothslayers, neyther shall you*

Herodotus lib.
7. historiar.

Chaldea.
Græce,
Hetruria,
Rome.

Thepilgrimage

Mosholanus.

trust vnto dreames. The Iewes were so addicted to obserue these augurations, that they would not goe vnto warre at any time, without some warninges and coniectures had by some birde or beast: insomuch, that one Mosholanus, a Iewe borne, a wise man noted in his Countrie, making his voyage vnto warres, as Iosephus in his first booke of Antiquitie doth write, was commaunded with all his hoste to staie, vntill a certaine soothsayer would goe to consult and knowe the successe of the warres: which then hee tooke in hande, with a birde harde by the armie, this wise man Mosholanus then perceiuing howe they were inclyned and wholly bent to bee instructed by diuination, he tooke his bowe and an arrowe, and slue this Birde, whereat the souldiours were so amazed, and the soothsayer so angrie, that had not Mosholanus perswaded with the people wisely, hee had bene lyke, though he was their Captaine, to haue bene by his owne souldiours slaine: but after longe tumult made, and great anger threatened, Mosholanus spake after this sort vnto his souldiours: Doe you thinke that birdes, beastes, and such like dumbe things, can foretell the things by you which know nothing of them selues: for behold, the birde which you trusted most vnto, and likewise your soothsayer, could not see nor knowe to auoyde my purpose when I slue him. Doe you trust that thing for your liues, which is ignoraunt of his owne death: O blindness of people, which yet remaineth in this age! Thus hauing brieely past the inuentors of Sciences, in sundrie Countreies, men were much giuen to finde other necessaries for to liue by, studious to make thinges profitable for theyr countreies, carefull to augment the state and lyfe of man vnto full perfection. For the Cyclopians were the first woorkers of Iron worke: The Lacedemonians the first inuentours of harnesse, speares, swords and bucklers for warres: people thereby most renowned.

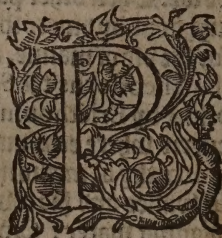
The

The Athenians taught first to plant trees and Vine-
yardes. The Phrigians made first the Chariotes and
wagons: The Lydians vled first to dresse woolles. And
so the people of Caria practised first bowes & arrowes:
And the Phenicians the Trossebolue. Then other par-
ticular matters were likewise sought out by diuers spe-
ciall men, in speciall countries for the vse of manne, as
Dyle & hony, by Aristeus: Keys by Theodorus the Sa-
mian: Shipsto sayle, by Iason: Siluer by Erichonius:
Gould by Cadmus. Thus tebn euerie where ethe man
in his pilgrimage did something woorthy of memozie.
Thrason renowmed for his loftie walles and hie tow-
ers: Danaus for his welles, and digging water: Cini-
ra, for finding out Copper, brasse, leade, and such other
mettals: Ceres for sowing of Cozne: And Bacchus for
planting the Vine: thus the worlde in time wax-
ed not onely populus, but it grewe also
skilfull in thinges, and plentifull
of lawes, for the redresse and
and safegarde of
man.



The pilgrimage

¶ Of Patience.



Patience is such a vertue (sayth Cato the wise) in all aduersities; the best medicine to a sick-man, or the surest playster to a nie soze, is patience: it comforteth the heauie, it reioycest the sadde, it contenteth the poore, it healeth the sicke, it easeth the paynfull, it hurteth no man, it helpeth al men: therfore said the wise man Byon that the greatell harme can happen vnto man, is not to bee able to sustaine, and absteine. For this was Tiberias Caesar much commended of Suetonius, that he suffered in free Citties & towne, free tongues. Philippe King of Macedonia, when certain Embassadors of Athens came to him, he requirring them if he might stand in any neede to Athens, to certifie him of the same: to whome Demochares one of the Ambassadors answered that the greatest pleasure that he coulde doe to Athens, was to hang himselfe. The king most patient in such scoffs and sautes, sayde: The reprochefull sleaunders of the Athenians doe make King Phillippe better able to reuenge their malice by warres, then to mooue him to aunswere their backbiting in wordes. A Prince not onely patient in hearing, but also wise in aunswering. As sometime the Emperour Alexander Seuerus in Rome, when it was signified vnto him (after Antonius was dead) that the barbarous nations were readye to enter the Citie of Rome, & that he was muche rebuked of the people, and blamed of the Senators, for the slender care he had vnto the Citie: hee (as Herodianus affirmeth) aunswered, that it belongeth to Princes, to requite

Tiberius.

Philippe.

Alexander
Seuerus.

requite the good, and not to aunswere the euill: for wise men will speake euill of no man in the beginning least they should be iudged fooles in the ende, where vnto all things are directed, and whereby all things are prooued. So patient was Anaxagoras, when it was tolde him that his sonne was dead, to aunswere merrily, I know my sonne was mortall. So patient was king Antigonus, being certified of his sonne Alcionus death, to answere, I looked no other than for his death. So patient was Pericles, when hee heard that both his sonnes died in one daye, to keepe his countenance merry, his cheere vnchaunged, and his businesse about the state of his country not delayed. But Harpalus was of passing patience, being bidden of Ages King of Persia to supper, where he had two sonnes of his ready drest, and layde in a silver dishe before him on the table, to be eaten of their owne father. The king, nay the tyrant, marked the countenance of Harpalus, perceauing him not to be moued much at the matter, asked him how he liked his supper, he without alteration of colour, chaunge of countenance, framed himselfe to aunswere the king merrily, commending much the supper, as one that knew that patience was the onely remedie in tiranny. A second Iobe in patience, he passed Iobe, for Iobe knew howe his God did suffer Satan to punish him for loue he had to Iobe, but Harpalus perceiued that this tyrant did this to him of tyrannie & euil wil, far from christianitie: for in this vale of miserie, we count him wise, and certaine wee may call him most wise, that can in prosperitie be gentle, and in aduersitie be patient. Both these examples were seen in one man in one daye at Rome. Paulus Aemilius, hauing hys two sonnes, the hope of Rome, and comforte of the father, the one dead foure dayes before the triumphs of Macedonia, the other, three daies after his triumph, returning from Macedonia with that noble

Anaxagoras.

Antigonus.

Pericles.

Harpalus.

X

The pilgrimage

Paulus
Aemilius.

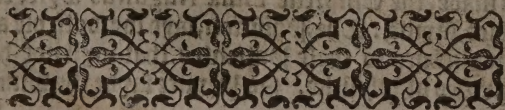
victorie, with suche triumphes vnto Rome that no man
 could finde in his heart to tell this noble Romaine of
 the heauinesse in Rome, and of the deathe of his chil-
 dren, a ruthfull thing it was to ioyn to such great ioyes,
 victories, and triumphes, suche wofull chance, sadnesse
 and mourning, but fortune accompanieth the one with
 the other. This noble Romaine perceiuing the people
 of Rome to be sadde, and he so merrie, they so heauie
 with sobbes and sighes, hee so gladd of his triumphes
 and victories, demanded the cause, which being at length
 knowne, he then comforted them, that shoulde comforte
 him, saying: I thanke the Gods moze to giue me vic-
 tories ouer my enimies, to y glozy and fame of Rome;
 then I accuse fortune to spoyle mee of my chilozen,
 which by nature were borne to die: and though muche
 it be to my grieve, yet wishe I the Gods to tender the
 like to the father, as they did the sonnes, so that the like
 conquest and glozy happen to Rome. In this was both
 magnanimitie and patience. Some men are patient in
 things, as in a corpozall paine: some in tozments:
 another is patient of iniuries done. I commendeth them
 both: but to be patient in all kinde of afflictions & aduer-
 sitie, heauen & earth comendeth him. That is a kinde of
 patience, which Plini applied to Anarchus, saying: Of
 all men, one man Anarchus Augustus moſte patient
 in tozments. Of all women Læna, to keepe silence. So
 were the Egiptians people of great patience, they had
 rather die in tozments wth patience, then to betray anie
 man. The Gimnosophistes of India were so patient, y
 from Sunne rising untill night, vpon the hote sand, they
 continued wout meat & drinke (saith Plini) going frō one
 seate to an other, to beholde the heauens, the Sunne
 the Moon. &c. The Lacedemonians weremoſt patient
 in trauaile, paine, winde, weather, and warres. The
 peple of Sparta, at what time certaine menne of Chios
 came to pilgrimage, vnderſtanding the wiſe menne of
 Sparta

Anarchus.
Læna.

Aelian. 7

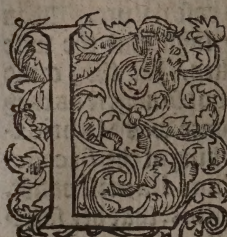
Sparta, called Ephori, to be in all things most patient, to moue them to anger, they vomited before them, and then went where Ephori sat in iudgement, and vied it as a comon stoele to discharge and ease nature. When they came to Chios againe, they sayd that the wise men of Sparta were soles and blockes, that they could not moue them to bee angry, but not so angrie as they were beastly. In this kinde of patience was Mithridates king of Pontus: was Agellaus king of the Lacedemonians, was Masinissa king of Numidia most patient. So patient was y^e Emperour Augustus, that hee suffered a younge man of Sicilia to aunswere him as boldly, as he had demaunded merily, that where the Emperour asked him being lyke in countenance and proportion, whether euer his mother had bene in Rome, meaning thereby that he might bee his father if she had bene there: the younge man perceyuinge the sleight of Augustus, aunswered boldly and sayd: My mother was neuer in Rome, but my father hath bene diuers times in Rome: meaninge that the Emperour might be his brother rather that way, then he to be his sonne the other way by his mother. Because patience is better knowne by reading of diuers Princes anger, where they shall see what hurt was done, what wickednesse was committed by impatience, which might haue bene redressed and saued by patience: Therefore auoyding proliptie, it shall be spoken in the one, what wanteth in the other.

¶ Of



The pilgrimage

¶ Of humanitie and clemencie of Princes.



Like as pride oppresseth loue, pro-
uoketh disdaine, kindleth malice,
confoundeth iustice, and at length
subuerteth states: euen so huma-
nitie stirreth vp affection, augmen-
teth amitie, maintaineth loue, sup-
porteth equity, and most soundely
preserueth cities & countries. Po-
thinge, saith y godly Emperour Alexander Seuerus, so
ioyneth y hearts of subjects vnto their prince, as huma-
nitie. Nothing doth purchase honoz so much to y noble
man, as affability. Nothing so much kindleth loue a-
mongst y commons, as mutuall humanitie. How gent-
ly did Cyrus king of Persia, handle Cræsus king of Li-
dia, which being vāquished & conuicted, was by y lawe,
as Herodotus doth witnes, appointed to die: he being
brought to the place of execution, began heauily to sigh
and say: This euen Solon tolde mee befoze: at whose
sighes Cyrus being with pity conuicted, gaue him lyfe.
In Cinna a noble gentleman of Rome, and pephewe
vnto Pompeius the great, hauing conspired the death
of that most gentle Emperour Augustus, which not-
withstanding, had beene oftentimes Cinna's Patrone
and defender, in restozing him vnto his patrimony, in
augmenting his honour, in sauing his lyfe: and now
likewise hauing his accusers ready to proue the entent
of Cinna, and in place to stande befoze Cinna's face to
declare his conspiracie, where, howe, and when he had
conspired the Emperours death. While this complaint
was made, the Emperesse Livia Augustus wyfe, cam e-
in place, saying: The Physicion, sayd she, doth vse a cō-
trary plastrure to those Patientes that wyll not heale
with rules of Physicke. No Prynce sayde she winneth
such

Augustus.

Suetonius in
vita Augusti

such prayse by seueritiz, as hee meriteth commendati-
 ons by lenitie. For Cinna now being reprehended, his
 conspiracie tryed, his fault knowne, to graunt him lyfe,
 doth more augment Augustus fame by lenitie, then to
 make Cinna die for safegarde of the state by iustice: for
 iustice without prudence is halfe tyranny. The Em-
 perour ioyed much to heare such clemencie procede
 from his wife Livia, caused Cinna to be sent for, made
 him sit in a Chayre, and wylled euery man to depart
 the Chamber: Then not repeating Cinna's fault, nor
 recityng his conspiracie, sayde: I craue of thee Cinna
 in recompence of godd will, & pardoning of thy faultes,
 godd wyll and loue againe: to shewe mee the like good
 will as I haue and will alwayes shew vnto thee: and
 in proufe thereof, hee made him a Consull in Rome,
 whose princely clemency therein, made his foes to be-
 come his friendes: whose woonderfull wisdomme and
 humanitie, caused all Rome to loue him and his wife
 aline, and honour them both dead. Hee was wont to
 aunswere any slanderous reproche, or taunting wo-
 des thus gently, that Augustus neuer waighed slaunde-
 rous words, so that he might auoyde malicious deedes.
 Wee read of the like humanitie to be in that most wo-
 rthy Emperour Traiane, which when hee was blamed
 by some of his friendes, for his too much humanitie to-
 wardes his subiects, considering that familiaritie breed-
 eth contempt, aunswered: I will be vnto my sub-
 iectes, as I woulde my subiectes be vnto mee, for the
 gentleness and lenitie of a Prince, neuer hurteth his
 estate. In the same place doth Brusonius toyne vnto
 these two noble Emperours, a worthy mate of lyke
 clemencie, Alexander Seuerus, where if all Rome had
 lost humanity, it had bene founde againe within him.
 In lyke sort, being spoken vnto by one of his Consuls,
 and being often reprehended of Mammea his owne
 Mother, for his courtesie and facilitie of speache: I

Traiane

Brusonius lib. 3
 cap. 4.
 Alexander Se-
 nerus

The pilgrimage

Alphonſus

reade ſayd he, that ſeueritie groweth vnto tyranny, and tyranny in a Prince worketh his deſtruction: and that lenitie is the moſt ſoundeſt ſtate in a Prince, who ſeeth not the experience thereof: Certainly Nero, Caligula, & Heliogabalus, were neuer ſo cruell as theſe three noble Emperours Auguſtus, Traian, and Seuerus: were gentle & meeke. Alphonſus the great king of Aragon, geuing eare a long while to his friends, who found fault with his often pardoning and forgeuing thoſe that offended much his owne perſon, ſayd, Alphonſus had rather ſaue many by lenitie and gentleneſſe, then looſe any by crueltie and tyranny. This king being moued to warres againſt the Venetians and Florentines, people very ſtout in Italy, and readie from Naples to marche forwarde to meeete his enemies, certaine Embaſſadours in that tyme conuining from the Florentines to entreate of peace with Alphonſus vpon humble ſutes and conditions: No conditions ſayde Alphonſus that noble prince, but to them that ſeek peace: But frankly and freely to grant the ſame, his humanitie was ſuch, that the Embaſſadours were not ſo ready to aſke peace, but he was as ready to graunt peace. Herodotus doth write that there was a lawe amongſt the Perſians, that no man ſhould be puniſhed for one fault, but firſt they would examine whether his good deedes were to bee rewarded, or his euill life to bee puniſhed. The clemencie of a prince, the ſingular wiſedome of a noble minde, doth forſeke the cauſe that ſometime ſubiectes offende their prince therein. Nicanor the Macedonian, after hee vſed yll ſpeeches euery where againſt Philip, Alexanders father, hee was complained of vnto the king. When the king kneawe thereof, hee answered gently, that pouertie cauſed Nicanor to ſpeake that againſt king Philip: therefore hee did ſende him money to eaſe his minde, and pardoned withall his offences. How woorthy of memozy is Theodoſius Iunior after

after hee was perswaded by his friends. to reuenge those backbiters that spake ill of him, answered in this sorte: A Prince ought not to bend himselfe to reuenge faultes, but bee ready to pardon offences, saying moreover: Would God that Theodosius were able to make his enemies aliuie againe. And to prooue that a Prince ought not to reuenge, Adrian the Emperoure shewed a noble example thereof, hee hauing great enmitie to a certain worthy Romain, & being in great hatred towards this man, before he became Emperour, the selfe same daye that Adrian was made Emperoure of Rome, making his enimie in the streete, saide aloude to hym before the people, Euasisti, thou hast wonne the victorie: meaning that he then being a Prince elected, might in no wise reuenge the wronges that hee receaued before. **A** passing humanitie and clemencie in Princes. It was Alexander the greates hye saying, as Pontanus in his first booke affirmeth, that it was more meete for a Prince to doe good for euill, then to ad euill to euill. We read that cruell Nero in the beginning of his Empire was so gentle, that he wished often that hee coulde not reade, because hee should not put his hande (according vnto the custome of Rome) to the libels, for the punishment of the offenders: And Domitianus in the beginning, did so abhorre tyranie and cruelnesse, that he woulde forbid to kill anie beaste for sacrifice, though they in the latter yeeres forgot this natural clemency. What a noble vertue is humanitie in a Prince: what excellencie in a noble man: what an ornament in a gentleman: what commendation in all men: Insomuch that the Snakes of Syria, the serpents of Terinchia, the Scorpions in Arcadia want no due deserued praise of Plini for their gentlenesse, and sparing of their naturall soyle, though they were cruel in others. What humanitie was in Scipio, hauing taken captiue Hasdrubal, king Masinissa his nighkinman, to

The pilgrimage

restore him home againe without ransome: What clemencie vsed Demetrius to Silla, a Captaine of king Ptolome, euen as before, Ptolome shewed to Demetrius himselfe being taken prisoner, y^e like shewed he to Silla: Such hath bene the lenity of some princes, y^e thereby they augmented fame, purchased great honour, won victories: & such hath bene the tyrannie of others, they haue defained themselves, won hatred, lost their estates, & in fine, destroyed themselves. For this purpose was Philip king of Macedonia woont to instruct his sonne Alexander, to behaue him courteously with the Macedonians, to vse lenitie & clemencie vnto his equals, & to shew himselfe gentle vnto al mē, while his father Philip yet liued, that he might the better in that season winne fauour, and finde friendshippe with his subiectes: for then some came by heritage, some by the sword, and the most came by election. Nothiing saith Plutarch, doth stablish the state of a common wealth, as the clemencie of a Prince towards his subiectes, and the loue of the subiectes towards their Prince, the one is neuer seene without the other. King Darius therefore understanding that his subiectes were taxed sore with subsidies, blamed his counsell, rebuked their lawe, and made an open Oracion vnto his commons, to signifie howe lothe he was to molest his subiectes, and that hee was as loth to take anie from his poore commons, as hee knewe them to be willing in giuing all that they had to pleasure their Prince: his care therein shewed, his speeche so affable, his good will so opened, with such curtesie and lenitie, tendered vnto his subiectes, enflamed such beneuolence, kindled such a loue, caused suche a readinesse, and made them through gentlenesse so beneficall, that both goodes, landes, and liues, were at Darius commandement. Plutarchus in the life of king Antigonus, doth recite a famous historie, concerning the alteration and chaunge of Antigonus, who with
tiran-

Philippe.

Darius.

X
Antigonus.

tyranny a long while, sowed in blood, delighted in murder, giuen altogether to wickednesse of life, spoiling at all times euerie where, sparing no place at anye time: but at length, hauing obtained the kingdome of Macedonia, became so gentle, so mecke, so liberall, so quiet towarde his subiectes, that beeing of all men woo-
 dered at for his sodaine chaunge, from so cruell a Tyrant, to be so gentle a Prince: from a spoiler of al places, to be a sparer now of his subiectes: Being demanded the cause thereof, answered: Then I trauailed for the kingdome of Macedonia, whiche was to be wonne with warres, and tyrannie: and nowe I labour to get the good will of my subiectes, whiche is to bee gotten with gentlenesse. The onely remedie, the sure waye to winne good will at the subiectes, is alwaies for Princes to be courteous and gentle. Witte in a Prince causeth loue in the subiectes. Such pittie was founde in that gentle Emperour Aurelian, when hee woulde haue entered into that Cittie called Tiana, the gates being shut against him, hee did sende his Herauldes to signifie, vnlesse the gates should be opened, hee woulde not leaue one dogge aloue within the Cittie. The Citie moze stout then wise, refused to open their gates, vn-
 till with force of warres, the walles were battered downe, and the Cittie in the hand of the Emperour to doe what it liked him. The souldiours greedie of the spoyle, were by the gentle and mercifull Emperour, charged not to meddle with any within the Cittie vntill they had licence. The Emperour being charged by the souldiours wth his promise, to kill and to spoyle all, & not to leaue a dogge aloue: kept promise being a Prince, destroyed all the dogges of the Cittie, and restored again the Cittie vnto the inhabitauntes thereof. This noble Aurelian, had rather his souldiours shoulde want, than that they shoulde not shewe mercie, according vnto his custome to the comfortlesse, Xerxes, the great king of

Aurelian.

Xerxes.

The pilgrimage

Persia, with lenitie and gentlenesse towarde his brother Arimenes, with whom before he was a great enimie, made his foe his friend, brought his enimie before, to be his naturall brother then. Porus a famous prince of India, beeing conquered by Alexander the great, fearing that pittie might not haue place in the heart of such a great conquerour, sought nothing else of Alexander (which willed him to aske anie thing, and he should haue it) but clemencie. This vertue long wayped vpon Alexander, vntill pride the roote of all mischiefe corrupted his gentle heart, vntill hee was by the Medes and Persians, perswaded to be the sonne of Iupiter. So gentle before, that King Darius did wishe eyther to conquer Alexander because hee might shewe courttesie vnto Alexander: or else to be conquered by Alexander. Aeneas Siluius was woont to vse the saying of Sigismonde the Emperour, that happie are those Princes that foster vpon clemencie in Court, and prudent are those Princes that vse humanitie in theyr citties. It was no small prooue of humanitie in the Senatours of Rome, at the buriall of Siphax king of Numidia, whiche being taken by the Romaines, and kept in Tiberius house according to marshall lawe, before hee was raunsoomed by the Numidians, died at Rome, where suche solemnitie, honour, & pompe was shewed at his funerall: such giftes giuen, such liberalitie vfed, as if Siphax had died amongst his own subiects, he might haue wanted to haue such glorious buriall in Numantia being theyr king, as he had in Rome being their prisoner. That is worthy humanitie, that is shewed vnto me in aduersity: and that it is meere clemencie that is done vnto those banished strangers, as the Romaines sometime did vnto Prusias king of Bithinia, who being driuen to exile by his sonne Nicomedes, came vnto Rome, where humanitie and clemencie were fostered, and nourished in the Senate, beeing mette at Capua (a Citie some-
time

Porus.
Brutonium.
lib. 3. cap. 13.

Darius.

Siphax.

Prusias.

time by Hannibal conquered) of Scipio, and Cornelius and brought vnto Rome, not like a banished man, but lyke a noble Prince, with such triumphes and honoz done vnto him, with such passing curtesie, and liberality of Senatozs, that though he was banished Bithinia his kingdome, and by Nicomedes his owne sonne, yet was he receyued into Rome of straungers, and that to the fame of Rome. Whereby the Romanes grewe to that admiration with all people, that so their lenitie, and surmounting curtesie, they were of all men beloued: and so their valauntnesse and magnanimity, they likewise were of all the woold feared. For as vnto Siphax and Prusias wonderfull clemencie and humanity were by the romanes tendered: so vnto Ptholome kings of Egypt, being of his owne brother banished, and by the romans receyued, and restozed agayne vnto his kingdome, the like was shewed. Rome then was called the Hauen of succour, the Anker of trust, the Keye of curtesie, whereto all succourlesse Prynces, and noble Captaynes fledde. Rome flozished then, while pittie and merce continued: Rome prospered, while humanity and clemency were fostered: Rome excellled all nations in gentlenesse and pitie, when Marcellus and Metellus liued, y one Captaine of Siracusa, y other in Celtiberia. The noble Captaine Marcellus was so pittifull, that after his souldious had conquered Siracusa, with great slaughter and murther of men, women, and children: he mounted vp into a high Towler of the Castle, and there with teares hee lamented the ruefull sight of Siracusa, moze like to one conquered, than a conqueror: to a Prisoner, than a Prince: so that any that sawe him the, might rather iudge Marcellus a Siracusan captiue, than a Romane Captaine. Happye was Siracusa (ith fortune was no better) to happen on such a gettle conquerour, which was not so glad for his owne victorie, as he was sorrowfull for the fall of Siracusa. What

Syphax

Marcellus

The pilgrimage

French

renowned romaine Metellus, besieging the great Citie Centobrica, in the country of Celtiberia: when he perceiued their bulwarkes broken, their walles readye to fall, and victorie nigh at hande, hee began to bee moued with pity, and mercie possess chiefe place in his heart, so that when the women of the citie brought their Children on their armes to craue mercie at Metellus hand, he auoyded the calamitie and misery that was ready to fall on Centobrica, spared the Citie, remooued his campe, being with pitie and mercie of the ruthfull women, and innocent Children quite conquered. Thus gentle Metellus where he might hane bene a Conquerour, ouer men, he suffered himselfe to be conquered by little Infantes. At Rome, happie were those golden dayes, wherein through clemencie and gentlenes, thou wast as much loued and honored, as thou hast beene by valiaunt Captaines trembled and feared at. Pompeius the greafe, when Tigranes king of Armenia, being by him conquered, had kneeled before Pompeius face, yelding his crowne and scepter at Pompeius his foote, and himselfe vnto his gentlenesse as a captiue: tooke him in his armes, embraced him, put his Crowne on his heade, and restored him to the kingdome of Armenia againe. The like curtesie vsed hee towarde Mithridates kinge of Pontus, being deade, for his royall buriall, though he knew wel the great hatred that Mithridates had sortie yeares against the romanes, yet in steede of iust reuengeament, Pompeius vsed princelie clemencie. The gentlenesse that was then vsed in Rome, yea, betwixt foes, was such, that Iulius Caesar that valiant Emperour and Conquerour, was as willing to reuenge the death of his great enemy Pompeius, vpon Photina and Bassus, who slue Pompeius and sent his head vnto Caesar, as L. Paulus was courteous and fauourable to his most mortall foe Perticus. Hannibal, though hee was counted the most and greatest enemye that

Falgo lib. 5.
cap. 1.

Cesar.

that euer Rome felt, yet moued with princelie clemencie, hee won moze commendations for the buriall of P. *Emilius Gracchus*, & *Marcellus* thzee noble Romans, then he waan fame by ouercoming thzee thousande Romans in fiede. The chiefe fame that *Hannibal* was worthy of, was for humanity and gentlenes, as proued by these two noble Romanes befoze mentioned, whose dead carcasses *Hannibal* caused diligently to be sought for in the fiede, and solempnely to bee buried with honour and renowne though they were his enemies. And as *Hannibal* was much contended in Rome, and welbeloued of the Romans, onely for humanity: so was he feared much in Rome for his prowesse and balaunt deedes of armes. *Polycrates*, that tirant of *Samos*, was chiefly commended for his gentlenesse and curtesie shewed towarde women which were the wyues and mothers of the dead souldiers, in restoring them vnto liberty, in geuing them wealth to liue, and great charge that no man should do them any wrong. *Augustus* the Emperour, when hee behelde in the Citie *Alexandria*, the sword wherewith *Marcus Antonius* slue him selfe, coulde not refraine teares to shewe his humanity: and opening his clemency of nature vnto his enemy, commaunded hee should bee honourably buried with his deare friend *Cleopatra* in one graue. *Cicero* in his first booke of *Tusculan*, commendeth much the clemencie of *Cleobolus* and *Biton*, in shewing such loue and obedience to his mother, which being in her Chariot, ready to go to y^e solempne feast of the goddess *Iuno*, the horses sodainly dyed: hauing no other remedy, least their mother shuld go a foote, yoked themselues to draue the Chariot tenne miles, to their immortall praise and commendations. I remember of a history in *Patricius*, of one *Simonides*, which for that he was moued with pittye to burie a dead corps, left in the way where no man woulde put him into the earth, as hee

Hannibal

Val. lib. 9

The pilgrimage

was passing with his fellowes ouer seas, that night be-
foze they should saile in the morning, appeared vnto Si-
monides the selfe same man which he had buried, vpon
the way, warning him that day not to goe to Sea: so
when hee should take shipping, hee remembzing his
dreame, tolde it vnto his fellowes, desiring them to stay
that day: but his company laughing him to scozne, lea-
uing Simonides on the shoze, sayled vnto the Seas,
where in sight of Simonides, the shippe and all his fel-
lowes were lost. The lyke pittie scene in Simon, the son
of that valiaunt Greeke Miltiades, who being elected
Generall ouer the Athenians, against the great might
and foze of puissaunt Zerxes, in the warres of Mara-
thon which was nothing inferiour vnto his renowned
father in prowesse, but farre passed him in clemencie
and curtesie: a younge man for his lenity & pity, ioynd
with valiauntnesse, appoynted by the people of Athens
to encounter with Zerxes, whom his father Miltiades
often plagued: he then at y first time of tryng his mag-
nanimity enforced Zerxes, after spoyle of souldiours, &
victorie of field, to fly vnto Persia: he was so pitifull that
he paide a great some of money, to haue his father Mil-
tiades buried: Which after many conquestes and sa-
uening of fortune in victories, died in prison, whose death
and buriall, proued no lesse loue & faithfulness in Simon
towards his father, then it shewed evidently the pittie
and mercy he had in redẽming his fathers corpes to be
buried. Therefore that pitifull Emperour Alexander
Seuerus, being demaunded what is that, which is chiefe
felicity in this worlde, sayd, to foster friendes with bene-
fits and gentlenes: and to reconcile foes with pity & re-
wards. Alphonfus, at what time certaine dogges bar-
ked at him, toke a toast out of his cup, and cast it to the
dogge, then saying: gentlenes and clemency shall make
foes friendes. I knowe not what greater humanitie
coulde hee then was in Vespasian the Emperour, af-
ter

Simon

Alphonfus

fer that Vitellius had killed his brother Sabinus, & had long persecuted Vespasians sonne: being at last subdued, he spared not to shewe gentlenes to Vitellius his daughter, wth a great summe of money toward her marriage. Agesilaus King of the Lacedemonians, after hee had the victorie of Corinth, did not so ioye in his conquest, as he lamented the deathes of so many Athenians & Corinthians, & as Plutarch doth witnes, he said weeping: O Greece thou spilst more men with ciuile warres by discord, then would defend thy state against all the world with courage. To vse victorie gently, is more famous, then to conquer cruelly. As y^e Emperour Adrian was wont to saie, that Princes ought rather with pittie to saie: this I can doe, then with tyrannye to saie: this I will doe. Augustus that moste pittifull Prince, after he had conquered that famous Citie Alexandria, which the great conqueror Alexander had made, and named it according to his owne name, being moued with pittie, stirred with mercye, in sight of y^e Citizens, which hoped to haue nothing but deathe, saide: for the beantie of your Citie, and memorie of Alexander, for the loue I haue vnto Prius your Philosopher, and for the pittie I beare vnto you all, I spare vnto you your Citie, and graunt you life. O sweete sounding wordes, from a pittifull Prince, not muche vnlike his predecessor Iulius Cæsar, his owne mothers brother, who after banquishing of Pompeius, at Pharsalia, sent letters vnto Rome, of loue professed, of such friendship promised, that though Pompeius was the onely ioye of Rome, the long delight of Romaines, the defender and maintainer of their name, and fame: yet being conuicted, they receaued Cæsar as an other Pompeius, for that he vsed humanitie, and shewed gentlenesse, euen vnto his enimies. For noble hearts ought to condemn crueltie, princes minds ought to abhorre tirannie. A simple sparrow, whiche to auoid y^e griping pawes

Augustus.

Cæsar.

The pilgrimage

of a hungry Sparhaucke, that woulde haue prayed vpon him, fledde vnto Artaxerxes bosome being in camp where after long panting aswell for feare, as for wearinesse in Artaxerxes bosome, hee said: It is as little maisterie vnto a Prince, or commendation to a valiant Capitaine to destroye that whiche of it selfe doth yeeld, as it is a shame vnto Artaxerxes, to kill this poore Sparrowe, that fledd for succour, saying againe, beholding y Sparrowe: As I will not betray thee (thou litle Sparrow) for that thou hast fledde for helpe vnto Artaxerxes, so will I neuer deceaue anye man that will haue confidence in me. If this pittie of Artaxerxes was shewed vnto a Sparrowe, howe muche more ought Princes to shewe the same vnto menne? Antigonus though he was a great enimie vnto Pirrhus, as Princes be during the time of warre, beeing slayne of a filie woman in Argos, and his head brought by Alcioneus vnto hys father king Antigonus thinking to please his father muche to bring king Pirrhus head, which long had molested Antigonus aliue: yet y layng perceiuing the cruell tyrannie of his sonne, delightyng in dead mens heades, took the staffe whereon his sonne Alcioneus caried the head, & insteede of thanks whiche he looked for at his fathers hands, hee was well & worthily rewarded with stripes: he tooke Pirrhus head verie honourably, deckt and couered it, and after long loking thereon, hee commaunded his sonne Helenus to cary it vnto y kingdom of Epire, where Pirrhus in life time was king, & there to burie it accordyng vnto the custome of y Epirots by king Alexand. his own brother. The like hystorie is writte in Herodotus, of king Darius, which yelded thanks vnto those y brought Histeus head, as Antigonus did vnto his sonne Alcioneus, saying: I do as litle toy to see Histeus head, being dead, as I doe lament much such tyrannie and cruellnesse to be in you, who neuer saw king Darius so cruell to any man aliue

Artaxerxes.

Antigonus.

*Plutarch.
lib. 27.*

Darius.

aliue, as you are cruell vnto Histours beeing dead. As
 Darius was gentle of himselfe, so hee greatly esteemed
 those that were gentle: insomuche that beeing at the
 point of death, euen at that time when he was so weak
 y^e he knew not Polistratus that gaue a litle water to re-
 freshe his heart, said: Whosoouer thou bee I knowe
 thee not: and so; that I am not able to thanke thee,
 Alexander shall and will requite thy gentlenesse: and
 the Gods shall thanke Alexander so; his clemencie and
 humanitie toward my mother, my wife and Children,
 and with that hee stretched forth his hand, and saide:
 Haue me recommended vnto Alexander, and bying
 him this my right hande, and tel him that Bessus killed
 Darius, whome thou diddest see dying. Which when it
 was told by Polystratus vnto Alexander, he much la-
 mented his death, caused his body to bee brought wyth
 great honour, & precious clothes, and with all solemnity
 that might be made vnto his mother named Sissigam-
 bis. Thus wo; keth clemencie and humanitie, y^e those
 two famous Princes, Alexander & Darius, two mo;-
 tall enemies alwaies: and yet not forgetting eche o-
 thers courtesie, at deathes doze either of them in loue
 with the other. For they; humanitie one to another,
 Darius at his death, repeating Alexanders gentlenes
 towards him, and Alexander requiting Darius gen-
 tlenes being dead. The greatest fame o; cōmendation
 y^e may happen vnto any man, is to bee counted gentle
 and courteous: therein are diuers vertues knitte and
 ioyned in friendship, as pittie, mercie, wisdomie, and
 affabilitie, with others: so that the propertie of those
 men is alwaies, though they can hurt, yet neuer to hin-
 der. As it is proper to an euill man to reuenge: so is it
 the nature of the good and gentle, to forgive. Pistra-
 tus shewed both wisdomie and curtesie vnto certaine Drō-
 kardes, who hauing in their Drinke bled wanton speech
 vnto his wife, and being sober the next morning, came

Plutarch.
 lib. 37.

Darius:
 Polystratus:

The pilgrimage

to Pistratus to aske him forgiveness for their lewde
talke vnto his wife: he gently saide, learne to be more
sober another time. I knowe my wife was not out of
her house yesterdaye, excusing his wife wisely, and par-
doning them gently. How gently did Alexander Seue-
rus vse Camillus though hee rebelled agaynst him, and
by sleight thought to be Emperour of Rome, and for
that being condemned to die by the Senate, yet he was
pardoned by Alexander. How curteous was Fabius
Maximus, to forgive Marcus one of his chiefe Capti-
taines, his treasons and snares that he used agaynst his
maister Fabius with the enimies. Such gentlenes oyd
Zerxes the great shewe vnto certaine Greekes, who
were as espials to viewe the holste and power of King
Zerxes, sent from Athenes: and being taken & brought
befoze the king, he onely gently dismissed them wyth-
out any punishment, but shewed them courtesye all
his holste and force of souldiours. The greatest victorie
is lightly alwaies gotten by gentlenesse, as Alphonsus
King of Aragon, by gentlenesse wonne Careta: Mar-
cellus wonne Siracusa: Metellus, Celtiberia as you
haue heard befoze mentioned. Plutarch reciteth a pas-
sing hystorie of great courtesie and humanitie in King
Belenus, toward his son Antigonus, who being mar-
ried to a sayre womā, fell in loue with his fathers wife
(for his mother was dead) & his father married y daugh-
ter of Demetrius king of Macedonia, named Estrabo-
nica, a young woman of excellent bewtie: for this ther-
foze y kings sonne languished in loue, that he was like
to die, vnknowne to his father: whiche when his father
knewe of, hee caused his owne wife to be married vnto
his sonne Antigonus: rare clemencie and great
gentlenesse for a manne to giue his wife to please hys
friend. Pittie accompanieth this excellent vertue, cle-
mencie, as wee reade in holye scriptures, that diuers
good men ceased not to bewaile and weepe ouer the
state

state of their enemies. I neede not heere to recite Peri- Pericles.
 cles the Athenian, who willed that the dead souldiours
 should be buried in the warres of Peloponnesus, nor of
 Hannibals curtesie in the wars of Carthage, for the bu-
 rriall of Roman enemies. But Moses, that man of God
 brought with him from Egypt, the bones of Ioseph. To- Tobias.
 bias, and Machabeus, mercifull men, commended like Machabeus.
 wise solemne burriall for the dead souldiours. And Iehu.
 king of Israell, caused his enemy Iezabel to be honora-
 bly buried. But as white is better discerned by y black,
 than by any colour else, so shall humane and gentle-
 nesse appears most excellent in reading the title of tiran-
 ny, where by conferring both together, the excellencie of
 the one is manifest, the terrour of the other is odious.
 The gentlenesse & pitie that our Saviour Iesus Christ
 shewed vnto Mary Magdalen, the lewde woman, vnto
 the prodigall childe, vnto Peter that denied him, vnto
 the Thiefe that hanged with him, vnto Daniell in the
 den, to Sidorach in the fire, to Jonas in the water, was
 nothing else, but examples left for our learning, to bee
 gentle one vnto another, euen as Iesus Christ was vn-
 to vs all: thus ending as Cicero said of Cezar, that Cez-
 sar extolling Pompeius being dead, and setting by his
 pictures, did extoll his owne name: so that the clemency
 that men vse to shew vnto others, doth aduance their
 owne fame.

P

Of



TO sober and temperate Princes, and where

temperance and sobriety were

most used.



So much was this noble vertue of temperance esteemed with ancient people, that they thought the greatest pleasure & the happiest life was to abstaine from desired meate and drinke. So much was this sobriety of life commended of learned Philosophers,

that Anacharsis that famous Scythian, was wont to write about the painted pictures of Princes, this little lesson, *Rule lust: Temper the tongue: And bridle the bellie.* Whereby the Philosopher diligently perswaded Princes to be temperate of life, to be sober in talke, and to abstaine from filthy feeding. For to subdue appetite, to vanquish lust, to suppress pleasure is a worthy conquest. He is a worthy Victour, a famous conquerour, a puissant Prince, that can overcome his owne affection. For even as Fishes are taken with hookes, so men, saith Plato, are allured with pleasure. It is the greatest vertue that can be in man, saith the Poette, to abstaine from pleasure. To avoide these baytes, these sweet pleasures, wise Princes haue lothed banquetting and drinking: in so much that Iulius Caesar, that famous Emperour of Rome, for his singular sobriety and passing temperance, was the verie lampe and lanthorne of Europe, for his abstinence the onely mirrour of Italy, who by overcoming of himselfe, overcame all Europe. Of this Emperour would Cato of Utica say, though he was a mortall enemy vnto Caesar, for that Caesar vied the company of Caroes sister Seruilia, y one sober Caesar should subdue Rome. His abstinence was such

Caesar.
Plutarch of
Caesars life.

such (saith Plini) that most sildome or neuer would this Emperour drinke wine. Agefilaus king of the Lacedemonians, passing through the country of Thasius, being met with the nobles, & intertained of the people with dainties, and rare bankets, to welcōme y^e king vnto the countrie: notwithstanding, touched not theyr dainties, fedde onely with bread and drinke, to satisfie the importunitie of the Thasians. And being earnestly requested, and humbly sought, and in manner enforced (least hee shoulde seeme ingratefull, not to eate their meates) hee commaunded his sōtemen and slaues, Helotes, to fede if they would on suche chēre, saying, that Princes might not pamper themselues with dainties cheare and wines, but to vse abstinence and temperaunce: The one is incident (sayde hee) vnto vice, and shame, the other a nource vnto vertue and fame: for in eating and drinking, lyeth hidde that suckyng Serpent named forgetfulness. To auoyde therefore gluttonie and drunkenness, which are often tendered vnto Princes, Constantius that most temperate Emperour, kept him alwayes so hungrie, that hee would take of a poore woman, a crust of breade to satisfie hunger. It was Licurgus lawe in Sparta, and Zaleucus rule in Locresia, to abstaine from fine meate, and swēte wine, as from an enemy vnto Princes: for wise men were wont to say, that meate is onely god to expell hunger, and drinke to quench thirst. King Cyrus in his wars, being demanded of his host, what he would haue provided against dinner: bread sayde Cyrus, for drinke we shall not want, meaning as Amianus sayeth, water. This vertue of abstinence was so honoured then, that Princes which were giuen to wine, were odious vnto the worlde. A great shame it was in Thebes, in Leonidas time, to make bankets. And whē Epaminondas, that passing Prince of temperaunce, was willed of a riche Citizen being his friende, to come to a supper,

Agesilaus.

Brufonius.
lib. 3. cap. 1.

Lucaphius.
notayt

Constantius.

Cyrus.

Leonidas.
Epaminondas,

he founde there such superfluous chere; such excess of
 meate and drinke, that he saide (being much offended
 with his frende) that he thought he was willed to come
 to eate lyke a man, and not to feede lyke a beast. This
 Prince knewe the inconvience of feeding, and againe
 knewe the commoditie of abstinence. A number of ex-
 cellent vertues doe follovy abstinence, as continence,
 chastitie, sobrietie, and wisdom. A heape of vices
 waite on pampering Princes, as glotony, lecherie,
 drunkennesse, and such others. Such was the temper-
 raunce of great King Porus of India, that breade and
 water was his accustomed chere. Suche was the ab-
 stinence of Masinissa King of Numidia, being foure-
 score yeares olde, that hee fed hungerly allwayes, and
 not daintily at any time. Such was the temperaunce
 of that noble Pericles, and of that Greeke Tymon, that
 Aelianus in his booke of diuers histories, commendeth
 the abstinence of the one, and Cicero in his booke of
 friendshippe, extollethe the temperaunce of the other:
 and so ioyntly these two noble Grekes did auoyde al-
 waye banquetting and belly chere, forsooke and fledde
 the compaignie of drinkers, as thinges more noysome
 than profitable: more daungerous then healthie: more
 filthy then friendly. Demetrius King sometime of Ma-
 cedonia, and sonne vnto Antigonus, being much giue
 to feeding and pampering of him selfe, geue to that
 lust and lecherie, that being not sufficed with diuers
 stately Trimpettes, and curious Courtesans, as with
 that renowned Lamia, famous Crisides, diamond Da-
 ma, and such other daintie dames, fell to lust of a young
 Gentleman of Greeke, of amorous countenance, of
 passing beautie, and of a princely port, endued with
 seemely thamefastnesse, who came from Athens vn-
 to Macedonia, to serue a Souldiour vnto King De-
 metrius, who sought diuers meanes to accomplishe
 his inordinate lusts by eating and drinking with this
 young

Porus.

Masinissa.

Pericles and
Tymon.

Demetrius.

Plutarch de
vita Demetrii.

young Democles, and diuersly attempting to haue his purpose, solowed him priuily where Democles wet a bathing vnto a close chamber, where Demetrius hid himselfe vntil the young man was naked, and then on a sodaine enterprised his lust. But when Democles saw the king, and perceiued his wicked intent, to auoide the shamefull acte and filthie lust of the king, and to maintaine temperance of life, and euertlasting fame of abstinence, he leapt naked into a great seething vessel, of hote boyling water, and finished his noble life, with famous death. A renowned Democles? A vile and shamefull Demetrius? thy death is famous, his life is infamous: thy temperance and vertue commended, his lust and wickednesse, iustly of all men condemned. The like Historie doth Plutarch write of Trebonius, a young souldiour, of a younger Captain named Lucius, and Nephew vnto that noble Romane Caius Marius. This Lucius hauing a charge ouer certaine souldiours appointed of his Uncle Marius then Generall, hauing a long while deuised meanes to hying his purpose to passe, in accomplishing his lust with Trebonius happened on such a season, that he found Trebonius by him selfe alone, and offering violence vnto him, Trebonius vnderstanding his Captaines desire, made as though he should speede, came imbracing him, and thrust him to the hart with Lucius owne dagger, and so slue his Captaine to auoide infamie: which when it came to Marius his eare, that his nephew was slaine by Trebonius, the cause thereof being demaunded by Marius, & being orderly declared by Trebonius, where as it was thought he should be hanged, drawne and quartered, and suffer most ignominious death, hee was rewarded with a crowne of golde vpon his head, written about with this sentence: This crowne and garland wunne Trebonius by temperance. Had Demetrius king of Macedonia embraced sobrietie of feeding,

Trebonius.

The pilgrimage

Democles, had not bene so famous by abstinence as Demetrius might haue bene renowned with temperance. Had that Romane Lucius loued continencie, as Trebonius honozed chastitie, Trebonius had not had of Marius Lucius his Uncle the praise, the garland of commendations, and he so wilde and shamefull a death. Certainly, when the people of Athens fed with figges: the Arcadians with Acozns or with Walnuts: the Argiues with Pearles: the Terinthians with Pears: the Scithians with hearbes, the inhabitants of Carmania and Meotica, with poore fare: yea, when the whole world fedde with fruites, which our old mother y^e earth naturally brought forth, before corne was sowne: then kingdomes and nations were ruled by law of Nature, to embrace temperance,, to honour abstinence, and to obserue chastitie: which since grew to that aboundance and excelle, that the law of God, which was first, the law of nature which was the second, and the lawe of Princes which was the last, coulde not keepe men from excelle of meate, which onely was the cause of sincking of Sodom and Gomorrhe: of the often plaguing of the Israelites, of the iust confusion of gluttons and drunkenes. When the Gymnosophistes of India, fed onely with Apples, when the Priests of Egypt abstained from flesh and wine, fed with bread and Oyle, when the sages of Persia, fed with fruites and hearbes: then temperance bare rule, then sobrietie governed, then abstinence was honoured, then Egypt flourished through temperance, and is now spoiled with gluttonie. When India prospered through continencie and sobrietie, and is now vanquished by drunkennesse and temeritie. When Persia was famous, and conquered kingdomes by abstinence, and is now conuicted and conquered by aboundance and excelle. Where is learned Athens, famous Sparta, stately Thebes? These while temperance ruled, were feared of all kings, and are now by meanes of

Athens.

Arcadians.

Argiues.

Scythians.

Gymnosophistes of India.
The priests
of Egypt.
The Sages
of Persia

Athens.
Sparta.
Thebes.

of exceſſe, hated & deſpiſed of all Princes. All the while that the Lacedemonians obſerved the law of Licurgus in abſtaining from braue banquetes and exceſſe of cheare: yea, when they might not paſſe vnto Asia, for feare they ſhould be allured and entiled with the ſight of the ſunketes of Asia, then, ſaith Cicero, were the people of Sparta ſo temperate, that the men did neuer liſt with women, nor the women with the men. The Milesians made a ſtraight law, as Theophrastus doth witneſſe, that neither their wines, their daughters, nor their maides might taſt wine, neither durſt any man by the ſame law praife any wine in preſence of women: for wine cauſeth heat, heat moueth luſt, luſt cauſeth murder. Wherefoze wiſe men write that it is dangerous to praife three things, in preſence of people.

A man to prayſe the beantie of his wiſe, for feare of ſornicators: (for ſo did King Candaules of Lidia praife his wiſe vnto his friend Giges, that hee was murdered thereby, and the Queene his wiſe afterwarde married vnto Giges:) to bragge of his riches and ſubſtance: (for ſo did Sichæus ſhew his ſubſtance vnto Pigmalion King of Tirc, which married the Kinges ſiſter named Eliza, & yet ſlaine by the ſelfe ſame Pigmalion, King of Tirc, and his owne brother in law:) laſtly to commend ſweete wine in preſence of the people. breedeth a deſire vnto luſt, and luſt vnto death. The famous Romanes for a long while kept a ſtraite order to obſerue temperance, that the Ladies and Patrones of the Citie of Rome, might in no wiſe be ſuffered to drinke wine, for abſtinence is the onely keye of temperaunce: ſo ſtraightly was this law lookt vnto, that Eg. Mæcenius ſue his owne wiſe, as Plini recordeth, for that ſhe loued wine, and was by the lawe of Romulus made for that purpoſe, ſaued from death. In the ſame place of Plini it is read, that a certaine matrone of Rome was iudged to dye, for that ſhee had a priuie keye vnto a Celler of

The hſtorie of
king Cădaules.

Sichæus.
Iuſtin. lib. 18

Plini. lib. 13

cap 27.
Eg. Mæcenius

Romans.

The pilgrimage

wine. So nye did they obserue this temperance, that Cato the Censor appointed by law certain men to kisse the women of Rome, to know whether they smelled of wine by their breath. No man of what degree soeuer he was, Consul, Censor, Tribune, or Senator might drinke wine in Rome, before hee was thirtie and fife yeares of age. The people of Messaliotica made and ordained, that the women should drinke no other drinke then water. Amongst the Egyptians ther was by a law appointed how much wine their Princes might drinke and no moze. The Persians fedde onely then with bread, sault, and water. The Prophets of Iupiter in Cræt, abstained from flesh and wine. In Rhodes he was taken a grosse bzaind man, that fedde on anie thing else but on fish. The Lacedemonians were most hatefull vnto those that wart fat by feeding, insomuch that they would punish their owne children with hunger, if they waxed fat, either by feeding, or by idlenesse. Thus abstinence was softred as a nurse vnto chastitie and temperance, then Princes lothed vice, and loved vertue: then they abhozred gluttonie and dronkenness, and honozed abstinence and sobrietie. The learned and sage Philosophers, and men of passing abstinence and sobrietie, being no lesse studious then carefull of temperance, despised banquetes, refused feastes, lothed and desied bellie cheare, and being allured of Princes, entyled of noble men, sought of all men, forsooke and fledd from the same, saying: wee eate to liue, wee liue not to eate. A golden sentence and woorthie to bee obserued. Rather had Diogenes feede and licke dishes at Athens, then to feede daintely at Alexanders table. Rather had that learned Greeke, noble Zeno, drinke water, and feede pozely as an example vnto his Schollers vnto temperance, to come by abstinence, then to pamper his bellie at Antigonus princely table, to shew them the waie vnto gluttonie and dronkenness.

Aelianus. lib. 2

The people of
Messaliotica.

The Philoso-
phers of most
continencie.

Diogenes.

Zeno.

nesse. Rather had Plato forsake Dionisius table, than
 to abstaine from his wonted Philosophicall chere. Plato. x
 This vertue of abstinence was of noble Socrates main- Socrates.
 tained with bread and milke onely, and learned Ho- Homer.
 mer honoured it with pottage made of hearbes, and an- Pithagoras.
 cient Pithagoras with Beanes. Anacharsis, a Scithian Anacharsis
 Philosopher, being demaunded of his estate holwe hee saying.
 fedde, how he did lye, and how he was clothed, answe-
 red: I feede on hunger, I lye on the grounde, and am
 clothed like a Scithian. The famous Atheniā Aristides Plutarch
 at what time King Dionisius made sute for his daugh- lib. 22.
 ter in marriage, though hee was a puissaunt Prince, a Aristides.
 mightie king, yet for his gluttonie and prodigall drin-
 king, for his tirranny and excessse, Aristides, who abhor-
 red such vices in Princes, soberly and temperately an-
 swered: that he had rather kill his daughter with his
 owne hande, then to give his daughter in marriage vn-
 to Dionisius. So odious vnto god Princes was that
 excessse of eating and prodigall drinkeing, and so highly
 esteemed was abstinence and temperaunce, that in A-
 thenes a long while in the Temple of Ceres, of all the
 lawes of Triptolemus, thre onely commaundements,
 as Zenocrates saith, were highly obserued. The first
 their Goddes to bee worshipped, the seconde, their pa-
 rents to bee honoured, and the thirde to abstaine from
 fleshe and feeding. A most temperate life, when absti-
 nence was obserued. A moste golden worlde, when
 neyther wine nor banquets were knowne: then chast-
 tie was honoured in the Temple of Vesta, then tempe-
 raunce frequented the Capitoll of Iupiter, then lust
 knewe no way to the pallace of Caesar, then abstinence
 walked in the market place, then all Rome was chaste.
 When Rome triumphed, when kinges were depriued
 for lecherie towarde Lucretia. When Rome merited
 fame, when the princely office of *Decem viri* was put
 downe for the rape of Virginia. When Scipio Africa-
 nus

The pilgrimage

Scipio Affricanus
worthie commendations.
Gellius.
lib. 6. cap. 8.

nus had ouercome the famous Citie of Carthage, and Numantia, he was not so valiant by his great & renowned conquest, as hee was famous by abstinence: for when hee triumphed as a valiant victor, a certaine noble yong Virgine, for her passing beautie and great admiration of person, was presented vnto Scipio as a rare gift, whose beautie and excellencie though Scipio, a long time was amazed at, yet hee respected abstinence, as a thing belonging vnto a prince, specially vnto a conquerour, who hauing ouercome kingdomes, and countries, was not to be subdued by lust: hee trusted not his souldiours to guide and garde this Virgin, but with his presence, brought her home to her father vnto Campania saying: were it not that I am a conquerour, I had not bene able to bring thy daughter home. A greater conquest surely it was of Scipio to ouercome him selfe, than to subdue Numantia, or Carthage. That lesson worthie of a Prince he learned of Alexander the great, who thought it a shame vnto a conquerour of men, to be conquered by women: and though in diuers auncours and places, this prince is noted a glutton and drunkard, yet of wonderfull abstinence towardes women, which is rare in a drunken Prince. For when Alexander came vnto Illyria, vnto the Temple of Iupiter, where hee sawe a passing faire woman, of comely beautie: beeing still the comely state of her person, and seeing him selfe a long season with the sight thereof, his counsellour and great friende Ephæstion, perceiuing that Alexander was taken in the Briers of beautie, saide: It is not meete that Alexander shoulde want anie thing that hee wisheth for, to whom Alexander answered: neither is it an honour vnto Alexander that ouercame all men, to be ouercome by one woman. The modestie and continencie of Princes haue bene suche, that they refused the companie of their owne wiues, and went to wildernesse solitarily to liue, to auoide the occasion.

Alexander abstained from women.

Aelianus.

occasion of lust, and to embrace the cause of temperance, as Amœbeas and Dionysius surnamed Histrio, bæing marryed both to faire women. Clitomachus was of such modestie, that he might not abide in place, whether hee were at supper, or else where filthie talke was ministred, but hee woulde auoide the place and the person as Plini saith, where any inciuilitie was: and true it is, ill language corrupteth good manners. I read in Valerius, a worthy Romane historie of one Spurina, a young Gentleman of the Citie of Rome, whose amorous countenance, wonderfull beautie, and passing state of person, surmounted all the Ladies of Rome: but hee was not so beautifull outwarde, as hee was modest and temperate inward: and least hee should seeme with his outwarde beautie to enflame the Romane Ladies and Virgines of the Citie to lust, hee so deformed his bodie, and mangled his face with his owne hand, that from the fairest creature that was in Rome, hee became the most deformed man in all the worlde, inso much, that all Rome knew him not. Spurina is moze famous by his modestie therein, then hee is now renowned for his beautie: the one passeth lyke a flower in short time, the other without prescription of time hath immortall fame. Men haue bene in the worlde that subdued lust, ouercame them selues: yea, and though attempted with great allurements, yet temperance saued and preserved them: as Valerius saith that Phrine, a passing fayre woman, came vnto Zenocrates, the Philosophers bedde, and being all night in bedde with him coulde not winne the Philosopher with all her trickes to benery: and the next day bæing demaunded where shee laye all night, with an image of a man shee said, or with a mans picture. The like doth Xenophorus, pozt of Socrates, though he were married to two wiues, that on a certaine time Socrates bæeing in talke with a renowned and famous Courtesan named Theodo-

Amœbeas and
Dionysius for-
sooke their
wiues to liue
temperately.
Clitomachus.
Spurina.

Zenocrates.

Socrates.

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tal a woman of great bragges, and boasting much what
 shee could doe vnto princes befoze Socrates, saying that
 shee coulde make any to come from Socrates vnto her,
 and that Socrates coulde not make anye of her men to
 come vnto him: it is no matuell sayde Socrates: for to
 drawe men to vice is mosse easie: and so drawe them
 vnto vertue is mosse hard. I might here bring forth
 diuers histories for the pzoofe of modest and temperate
 Princes: to auoyd pzoilitie of reading, and to embrace
 compendious histories, I omitte to speake further of
 men, I will turne my stile vnto women, where such
 infinite numbers appere in histories, that I will touch
 but two or thre, for that I should be ouercharged other-
 wise. The chaste life of Lucretia, and noble temperan-
 cy of Sophronia, two noble Patrones of Rome, the one
 rauished, to requite the tyrannie of the Emperour Tar-
 quinius, by whom shee was deflowred, after that shee
 made her husbände priuie that his bedde was defiled by
 Tarquin, slue her selfe with her owne knife: the other in
 lyke sort because shee coulde not resist the violence of
 Decius, so make Decius more odious, & his deede more
 shamefull, ended her life as Lucretia did. Euen so Me-
 dullina being oppressed by her father in the darke, got
 his r yng from his finger to knowe him in the morning,
 who had so villayne lyke deflowred her virginie in the
 night: which when shee knew by the ring, that it was
 her owne father, shee spared not to reuenge her disho-
 nour with the death of her father: and for that shee li-
 tle esteemed her owne life, her honestie beeing stained,
 with that knife that shee slue her father, shee also killed
 her selfe, as a witness of her owne trueth, and pzoofe
 of her honest life. This hath made Rome famous: how-
 well was temperauncie regarded in Rome when Vir-
 ginie slue his daughter Virginia, for that shee was de-
 floured of Appius Claudius? So greatly was it este-
 med, so highly honored, & so straitly lookt vnto, that Sem-
 pronius slue Gallius, y Ceruius gelded Pontus the Ro-
 mane

Aelianus.
 hb. 13.

Lucretia.
 Sophronia.

Medullina.

Virginius slue
 his owne
 daughter.

Sempronius.
 Ceruius.

mane, both being taken in adulterie. How happie and renowned was Rome whe Sulpitia Paternulus daughter, and wife to Fulvius Flaccus, the lampe of Rome, & lanthorne of the world, preferred for his temperance, by the verdict of Sibilla, to excell all Asia, and Europe? The like temperance proued by Cibeles the mother of all the Gods to be in Claudia, that heauen and earth extolled the name of Rome. Was not then temperance honoured, when Virgins and young women bought temperance with death: some killing themselues, some burning, some drowning, and thus by death their liues were knowne. Hippo, a woman of Grèce, saith Valerius, that traouailing vnto Rhodes on the Seas, perceiving the Parriners to be greedy and ready to spoile her honestie, vnderstanding that they went about to defile her temperate and chaste minde, to auoide their purpose and filthy lust, leapt from boorde into the surging seas, whose terror she contemned, lesse fearing to die, then willing to liue, as a woman stained & corrupted. What way findeth not modesty of life to requite shame? How escapeth dishonestie and lust of euill life from the snares and baits of temperance? Timoclea, a woman of Thebes, being violated by a certaine Prince of Thracia, against her will, requited this Prince, & eased her molested minde after this sort saith Sabellicus: she went in an euening vnto this Thracian Prince, and tolde him priuily, if he would follow Timoclea, shee should bring him where such store of substance and such wealth was hidden, as would make him & richest prince in all Asia: to whom he greedely consented, went willingly and gladly, thinking to speede of one thing, hee found an other thing, and being brought vnto a deepe well, she said: In this well there is infinite treasure: but when he thought to looke vnto the bottome of the well, she throw him in headlong, and a mightie huge stone she rould after him. Atalanta was the mirrour of

Sulpitia.

Plini lib. 7.

cap. 34.

Claudia.

Hippo.

Timoclea.

The pilgrimage

Teutonica.

The fiftie vir-
gins of Sparta,

all Ladies, a second Diana, refusing the companie of men, living in wildernesse, abstaining from woꝛldlye pleasure, and ending her life in pure virginittie in the desarts of Arcadia. Sith I may better beginne and sooner ende, with alledging kingdomes, and countries for a pꝛofe of tempeꝛance, follie it were in so large a scope, in so ample a matter, to deale with perticuler hystories. Theresoꝛe to begin with women of Teutonica: tempeꝛance was there so much esteẽmed, so well thought off, that the women hearing their husbãdes to be slaine & taken Captiues by a valiant Romane named Marius, then Captaine for Rome, they came knœling befoꝛe him, besought him courteously and humblye sith their husbãds were slaine, as women willing to lead a chaste life, that they might goe and serue the Vestall Virgins in Rome, to auoide the grædinesse of Marius souldiers, and there to end the rest of their liues in seruice of Vesta: but being denyed of Marius, cleane contrarie vnto a Romane hart, and to a noble gentleman: the next night following, the women of Teutonica hanged themselues, lest they might be a pray vnto the romane souldiours, to be defiled by vnchaste dealing. The like did the fiftie virgins of Sparta, going a pilgrimage to Messena, and certaine hookes and baites being set off purpose by the gentlemen of Messena for their virginities, and now readie as they were appointed euery one of them being then maides, to bee made women that night, they all pꝛeuented it with death, chosing rather to lose life honestly, then to liue shamefully, knowing what a reproch and infamie it would bee vnto Sparta, and to all the countrie of Lacedemonia, if they esteẽmed life moze then honestie: so killed themselues being Virgins to honour their countrie, and to defame Messena: Hence proceeded terrible and long wars betwixt the Lacedemonians & Messenians, to the last confusio, and vtter destruction of the countrie of Messena: and these

these warres continued tenne long yeares, wherein the
Messianians shamefull intent was requited with a
sharpe reuenge. We read of a passing good hystorie of
Alexander & king Amintas son, brother to king Phi-
lip of Macedonia, which when hee perceiued the Em-
bassadoys of Persia to waie wanton with his sisters, &
desirous to do villanie vnto the king his father, pro-
mised the Embassadours that they should accomplish
their lust and pleasure with fairer Virgins then those
were, which the Persian Embassadours woulde medle
with: they being glad of the promise, expecting the time
and their comming, being then in their beds readie for
them, Alexander to note such villanie, and to open the
same vnto others, caused certaine young men to arraye
themselues like women, and such a night to goe vnto
the Persians, as though they should seeme to bee wo-
men, and to bying either of them a knife pyuillie: and
being in bed, they were commanded by Alexander to
kill the Embassadour, and his companie. Megapirus,
when he heard that his Embassours were slaine in Ma-
cedonia, wared mad a long time, and readie to raise
wars, vntil he had vnderstanding of the cause and order
of their deathes: for Alexanders temperance therein he
married Amintas daughter Alexanders sister. This is
the sacrifice that the Priestes of Isis did vse, to abtaine
from flesh and wine: this is the temperance that Nu-
ma Pompilius shewed most often in Rome, from wo-
men and wine to abstaine. This abstinence vsed Sa-
ra the daughter of Raguel to dos her seates: this vsed
Iudith, to haue Holofernes head off: and this vsed
Queene Esther to king Ahasuerus. Moreover examples
we read of Kinges sometime, that being most thirlic,
refused to drinke, as Alexander the great, befoze he fell
amongst the Persians to dronkenness, was so temperate
that hauing a cup of water brought vnto him in his ex-
treame thirst, would not drinke the same in the sight

Patricius. lib. 2.

Isis.

Numa-Pom-
pilius.

Alexander.

The pilgrimage

Cato.

of his souldiours, least the sight thereof should augment the thirst of his souldiours, being most thirstie already. Cato Iunior, leading a great host of souldiours ouer the hote sandes of Lybia, hauing no drinke nor water nigh them, wared so thirstie, that when one of his souldiours brought him in his headpcece a draught of water by chaunce, hee would not drinke himselfe and leaue his souldiours thirstie, but threw the water downe vpon the grounde, because hee might imparte their thirst with abstinence, which was much ease vnto the souldiours, to see his temperance one way, and his humanitie another way, and they felt their thirst much thereby assuaged. King Dauid being beseged by the Philistines, was desirous to drinke of the water called Bethlem: some stout souldiours of his named Eleazarus, Iesebes & Semera, ventured life for the kinges sake through the enemies: but when the water came, Dauid drank it not, as one that could abstaine from that he liked best: but because it was brought with great perill, hee offered that water as a sacrifice vnto God, for the three souldiours that ventured their liues for it. A great vertue to abstaine from that which a man liketh best: and great temperance there is in abstaining. Romulus being bidden to supper to a Citizen of Rome, drank no wine all supper time, but two or three drops after supper, vnto whom the host spake merily: Romulus said he, if all men would drinke no more then you, wine would be nothing esteemed: to whom Romulus answered soberly and said: wine would be more precious and deare if euerie man would drinke as I did, for I drank as much as I would: and if all should do so, wine would be scant. Proting his temperance in a litle, and the gluttony of the most part in drinking. Hanniball, Scipio, Mithridates, Fabritius, Sempronius, and Papirius had no lesse praise for their temperance in absteyning from offered pleasure, then fame for their victozies and triumphes.

Dauid.

Gellius.
lib. 2. cap. 4.

Of Taciturnitie and Silence, and of the
vertue and commoditie thereof.



Ocrates, a famous Philoso-
pher, and Maister vnto that
noble and diuine Plato, was
wont to charge his schollers
to honor and to embrace these
thre excellent vertues: Si-
lence of tongue, shamefast-
nesse of countenance, and
wisdom of heart, places ap-
pointed most fit for such noble vertues. The wisdom
of a soule lyeth in his tongue, whiche is the keye of his
councell: and the tongue of the wise lyeth hidden in his
hart: for of the aboundance of the heart the tongue wil
speake: so that silence in tongue is a profe of wisdom
in heart. Wherefore that learned Philosopher Zeno, Zeno.
sayde, that nature appointed two eares to heare much,
and one tongue to talke little. In auncient time the
Egyptians thought silence suche a vertue vnto people, Egyptians.
that they caused an Image to be made saith Plini, with
her finger on her mouth, and a table writte on her brest
with this sentence: heare, see, and say nothing, to re-
present silence. The renowned Romanes so esteemed Romanes.
silence saith the same Plini, that shee was sacrificed vnto
once a yeare in Rome, imitating the olde Egyptians,
erecting vp an Image naming the same Angerora, as a
great Goddesse for the purpose to honour for silence
sake. The Persians honozed nothing so much as silence, Persians.
and hated nothing so much as inordinate speeche. The
famous Lacedemonians, had silence in such reuerence, Lacedemo-
nians.
that their wise men named Ephori, at what time they
met in places to be mery, fearing in drinke to forget si-
lence, the signours should speake to the companie be-
fore

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foze they sat downe at drinkyng, pointing vnto the doze
 with his finger, saying: Let nothing done or spoken
 at this table, passe yonder doze. A worthy order, and re-
 notwined lawe, to thinke of that befoze sitting, that
 should doe them no harme after rising. The Lacede-
 monians vsed such short speeche, that when one deman-
 ded of Charillus, why did not Licurgus appoynt more
 lawes then hee did vnto his countrie? hee answered:
 to fewe wordes, fewe lawes will serue. The silence of
 Mary Magdalen, and the woman founde in adulterie,
 pleased much God for that they went not with wordes,
 but with sobbes, sighes, and silence they came to Christ.
 Better saith Zeno, it is to fall from scote or horse, than
 to lye in tongue. Cuen so the learned Athenians helde
 silence in suche estimation, that though Athens was
 counted the well of wisdom, the flower of Philosophie
 where all the worlde came to learne to speake: yet lear-
 ned they silence also: in such sort, as that worthy Greek
 Themistocles, at that time he was banished Athens,
 and enforced to goe into Persia, where hee was muche
 esteemed, and honourably receiued: being intreated
 of the King to shewe the state of his countrie, hee
 besought the king to graunt him one yeare to learne
 the Persian tongue, and then the king shoulde be certi-
 fied in all poyntes that hee woulde demaunde of The-
 mistocles. A famous Greeke, though banished from A-
 thens, yet obserued hee the lawe of Athens, forgot not
 silence, which was so honoured in Greeke, but knew he
 was in Persia, a place, saith Curtius, where silence was
 so magnified, that sharpe punishment was prouided for
 talkatiue persons. The people of Sparta were noted as
 men giuen moste vnto silence, hating so superfluous
 wordes, that when the Embassadours of the Abderites
 as Plutarch maketh mention, had made a long and
 a tedious Oracion befoze Agis King of Sparta, and af-
 ter much time spent, and many wordes in vaine besto-
 wed

Athenians.

Themistocles.

Sparta.

Iwed (as vaine bablers do) taking their leaue from Agis, willing to haue an answer to they: King of Abderites: salute your King (saith Agis) from me, and tell him, as long as you spake, so long helde Agis his peace, letting them to vnderstand of they: muche folle in babling. The like aunswere receiued the Embassadors of Samos, after a long Oracion and tedious talk, of Cleomenes King of the Lacedemonians, saying: the first part of your Oracion I forgot, the seconde part I vnderstande it not, and the thirde parte I do not well allowe. The Tayler is not expert that maketh Hercules hose to a childes legge, neither can that Shomaker be good saith Agesilaus, y frame th Titormus shoe to little Molons foote: neyther may hee bee counted wise that speaketh muche to none effect. Wherefore the first thing whiche that auncient and learned Pithagoras taught his Schollers, was carefullye to keepe silence. It was Pythagoras lawe, that none of his schollers might speak any thing in fure yerres space after their first coming vnto Schole. Pithagoras was no lesse carefull to teache them silence, than it was painefull for them to learne silence. Holte harde and most difficult, is that silence vnto a yong man, that one Mesfius vsed, who pined and tormented himselfe three yerres as Plini saith for silence sake. But Simonides said sometime to a still man amongst a number of wise men: If thou be a foole saide hee, thou doest the part of a wise man to holde thy peace: but if thou bee wise, thou art a foole that thou doest not speake to wise men, and so I ende: silence in a foole is great wisdom, and silence in a wise man is more folly. Cleanthes therfore being desired of a Gentleman, some thorte wise sentence to instruct his sonne withall, saide: learne onely this word to thy sonne: *Siga*, that is silence. That noble and renowned philosopher Zeno, at what time he had prepared a banquet in Athens, to receiue the Embassadors

Pythagoras.

Mesfius.
lib. 28. cap. 6.

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Zeno.

Alexander.

Plutarch in
vita Alex.

Caesar.

Plutarch in
Caesars life.

of Antigonus, King of Macedonia, where certain learned Philosophers, and eloquent Orators were present: after many large and subtill disputations, and great offentation of Rethorick betwixt them had at supper, Zeno being demaunded of the Embassadors why hee kept silence all that while, answered: that to keepe silence is greater knowledge than to speake, for silence said Zeno is most difficult to obtaine, and most hard to keepe, and therefore most rare to be found. A Gentleman in that company then named Agatho, hearing Zeno so commende silence, beeing no lesse desirous to learne silence, then beeing learned to keepe, prepared a great stone, and helde it in the roose of his mouth thre yeare, to auoide idle wordes and superfluous talke, and to learn sober silence, and vertuous taciturnitie. Alexander the great, when his mother Olimpias did send letters from Macedonia vnto India, where then he was at warres, wherein were written muche concerning the state of Macedonia, and great complaints made of Antipater, with diuers moze secrete counsels sealed, hee readyng these newes, his friende Aephætion, who knew all the secretes of Alexander, looking and reading the letters with the Kyng vnto the ende, Alexander tooke his signet from his finger after perusing of these letters, toynd it close vnto Ephætions mouth, saying: Sith in friendship you sayle not, in silence breake not. A shewe of silence in Alexander honored: but of Princes which honoured silence, Iulius Caesar most esteemed the same: hee may iustly chalenge for sobrietie in drinking, and modestie in talkyng, the garlande of praise: Who after long warres with Pompeius the great, sometime his especiall friende, yea, and married to Iulia, Caesars daughter, being conuicted in Pharsalia, and enforced to flee vnto Egypt, his treasures, substance, and wealth, beeing brought vnto Caesar in a great Chest, where Caesar founde diuers sealed letters and great counsels which

which he neuer opened for silence sake, took them all together and threw them into the fire, for that all men might learne how much he esteemed silence: this done vnto Pompeius at Pharlalia, and the like vnto Scipio at Theseus, he said vnto his souldiours, that it behoued a Prince to finde out friendes, rather then search out foes. The noble Emperour knew well by reading of Pompeius letters hee might be moued to diuers injuries, by opening of Scipios secretes, he might accuse diuers wrongfully: therefore he had rather purchase by silence friendes, then by breaking of counsell moue enmitie. How sure and safe is the reward of silence, histories of Greeke and Latine can well report. Had Calisthenes followed the counsell of his maister Aristotle either merily or neuer to speake vnto a Prince, he had neuer found fault with Alexander, by speaking to anger Alexander, and to harme himselfe. Had not learned Seneca so reprovied the Emperour Nero and tyrant of Rome with wordes, hee had not berne rewarded with death. If the Poet Neuius had not written his mind vnto Metellus: If Chius had not been familiar in talke with king Antigonus, they had saued life by silence, where they purchased death by talking. Therefore Phocio that Greeke, whom sugred Demosthenes called the raso; of Athens, was alwaies afraid as Plutarchus saith, leass any sodaine sillable or foolish word might escape his tongue imprudently. So that silence gaineth life, and wordes causeth death, as Linus the auncient Pusion, at what time with Hercules he found fault, for that he was Linus scholler and taught by him on instruments, for wordes speaking of Linus vnto Hercules, he was slaine of his owne scholler, so that silence vnto Princes is most necessarie. O noble silence, O rare vertue, O most worthie Iuell, thou hurtest no man, thou betrayest no bodie, thou becomest no friend. Philippides a noble man of Athens,

Calisthenes.

Seneca.

Neuius.
Chius.

Phocion.

Linus.

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Brulonius.
lib. 1. cap. 5.

Secundus.

Which for his singularitie of learning, and dexteritie of witte, King Lisimachus made most account of, most desirous to please him, most readie to aduance him vnto honour, willed him to aske what hee would, and hee should haue it: Philippides most humbly kneeling vpon his knees, besought Lisimachus the king in any wise not to open his secretes & counsell vnto him: The king demaunded the cause thereof of Philippides, because said he, I know not whether I am able to keepe counsell or no. How much it repugneth the nature of man to keepe silence, Cicero in his booke of Offices doth manifest the same, for were it possible, saith hee, vnto man to ascend vp the skyes, to see the order of the bodies superiours, and to beholde the beautie of the heauens: vnsweete were the admiration thereof, vlesse hee might shew it vnto others. And againe he saith: There is no such ease vnto men, as to haue a friende to whome a man may speake as vnto him selfe: letting to vnderstand the grieve of silence, & that nature loueth nothing which is solitarie. It may seeme that silence one way is not so beneficiall, as it is another way most grienous, as proued by the hystorie of Secundus the Philosopher, who hauing companie with his owne mother in the night time, either of them most ignorant of the other, his mother in proceste of time hauing knowledge thereof, for verie grieve and sorrow due her selfe. The Philosopher likewise hauing vnderstanding of his mothers death, knowing the cause thereof, knew not what to doe for that he was ashamed of the filthie acte one way, and most sorrowfull for the sodaine death of his mother another way: to dye, to hange, to burne, to drowne, himselfe he thought it too short a torment for so hairons a fact, knowing his mother being a woman, feared not nor feared not to kill her selfe, to ease her sorrowfull hart, but he being a Philosopher, it stode him vpon to find out the painefullest torment in all the worlde, to plague

plague him iustly for his grievous offence: hee bowed vnto God neuer to speake one worde during life, such plague or torment hee thought was most odious and painefull vnto nature, and thus by silence to consume life. Sith silence is such a burning disease, so heauie in the hart of man, so hard to keepe in, so dangerous to vtter out; how worthy of commendations, how merite they the same & prayse, that can rule their tongues and keepe silence? Therefore a noble Senator in Rome sometime, brought his eldest sonne named Papyrius, vnto the Senate house, to heare the counsell pleading, the sage Senators determining lawes, charging him what euer hee should heare in the house amongst the wise Senators, to keepe it in silence: for the order was in Rome, that a young man should saye nothing vnlesse he were a Consul, a Tribune, a Censor, or such like officer, whereby he might speake. This young Papyrius on a time being sore set on of his mother, and charged of her blessing to tell the cause and businesse that the Senators had so often to come together: thus the young man being threated, waying his fathers charge to auoide wordes one way, and his mothers displeasure to keepe silence an other way, saide: Sith you are so importunate mother, to know the secreete of the Senate, you must keepe counsell, for I am charged therewith. There is a hard hold, and a great election in the Senate house to agree on this conclusion, whether it be moze expedient for one man to haue two wiues in the citie of Rome: or one woman to haue two husbandes, and most like it is, that the election goeth with the men. Straight waies she went into the Citie, certified the Patrones and women of Rome what the Senators were about to consult, appointed certaine of them to accompanie her the next morning vnto the Senate, where when she came, as one dismaide, began to declaine against the purpose and de-

Papyrius.

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crees of the Senators, prouing what inconueniente
 might rise for a man to haue two wiues, laying before
 them the dissension that should be in that house where
 two women were married vnto one man, and what
 comfort and consolation, it were for one woman to
 haue two husbands: the one to be at home in Rome to
 see his children brought vp, and to see the Citie defend-
 ed, when the other should be farre from home at the
 warres in other countries. The Senators being a-
 mazed at her talke, not knowing what it meant, and
 al the whole Senate astonied at the womans p[re]sence,
 young Papirius demaunded licence to speake, which
 being graunted, hee declared orderly the cause of her
 comming, how and after what sort, as is before men-
 tioned. The Senators commended much Papirius wit,
 as well for his obedience to his mother, as for silence to-
 ward the Senate, they recompensed his silence and
 secret wisdom with a Consulship of Rome. Si-
 lence was so obserued in Rome, and honoured of Ro-
 manes, that Demetrius the Philosopher, would often
 say, that the birdes can see where they will, and the
 Grasshoppers sing where they will: but in the Citie we
 may neither do nor speake. Euripides, a learned Græke
 hearing it objected that his breath did stinke, answered
 nippingly the partie, saying: so many things haue so
 long beene hidden in my hart, that being putrified they
 stinke. I would all men had such a breath, that by long
 keeping of silence it might tast thereof. Cato the wise
 Romane perceiued the commoditie of silence to be such,
 that one of the three things (as he himselfe would say)
 that he most repented him of was, to tell his counsaile
 vnto an other. Plini doth commend of all men, one man
 named Anaxarchus: of all women, hee praised one
 woman named Læna, whom the tyrannie of Nyco-
 creon with all the torments and punishmentes that
 hee coulde possibly deuise, coulde not enforce to
 speake

Demetrius the
 Philosopher,
 Euripides.

Cato.

Læna.

speake that out, which they thought good shoulde bee kept in: but Anaxarchus chose rather to die by tormētts, than to breake concealde wordes, saying and spitting in the tyzant Nicocreons face: spare not Anaxarchus carkas, thou troublest no part of my minde. Epicharis amongst other Conspiratours, against that cruell Nero, shee beyng dyuersly tormented to shewe and to open the treason agaynst Neros person, woulde by no meanes breake counsell, as Laena for all that tira-nye vsed towarde her, woulde not betraye the secretes of Harmodius & Aristogiton, which only was the cause that she had her picture erected in Græce. Cū so Pompeius the great, being sent as an Embassadour from the Senatours, & being charged by the king named Cēcius, who pprevented Pompeius in his message, to declare to him the secrets of the Senatours and counsell of Rome, he stretching forth his arme, held his finger in y flame of the candle, saying: when I dye my finger from the candle, I will breake the counsell of y Senatours, & so stedfastly he held his hande, and so longe, that king Gentius wondred no lesse at his patience, than he honozed him for his silence. Rare silence, & passing patience, and that in a Prince. Isocrates an excellent Orator sometime of Athens, least he should be ashamed of his schollers by their spéeche and talke, (for tongues bewraye the heart) hee would neuer receyue vnto hys schōle, but those that woulde paye double hyre, first to learne silence, and then to learne to speake, and to speake nothing, but that which they knelwe moste certayne, and that which of necessity must be spoken: this was the order of Isocrates Schōle. Pea silence was of such tignity, of such estimation, that it posselt place in princes harts, that Tiberius Caesar Emperour of Rome, woulde often saye, that Princes ought not to impart their secretes, nor to make any priuie to their counsell considering howe harde is silence to be obserued: si-
lence

Anaxarchus.

Pompeius.

Val. lib. 3.
cap. 3.

Isocrates.

Tiberius.

The pilgrimage

Metellus.

lence was of such credite and of such force, that Metellus bled to be so close in the wars of Macedonia, that if he knew his owne coate to be priuy to his secretes, hee woulde strayght cast of his coate and burne it. For in him to whom secretes of life are revealed, in the same also is daunger of death: for in committing secret, is lyfe and death also committed. Had not that famous Hercules, the Empe of great Inpiter, and Disspring of goddes, revealed his counsaile and opened hys heart vnto his wyfe Dianira: Hadde not that mighty Sampson, so greatly in Gods fauour, that he was a Iudge in Israell, shewed his secretes vnto his wife Dalida, they had not beene conquered by two women, whom Serpentes, Dragons, Lyons, yea, all the whole worlde coulde not annoy. The iust punishment of Princes for friuolous talking. Conquerours of the worlde, of king domes, of countries, and yet conquered by a woman: yea, by a lesser thing than a woman, a litle member neuer seene, but alas, too often hearde, the tongue onely. Tantalus is punished in hel, for that he opened the coũsell of the goddes, after this sort. Dainty meates, pleasaunt wines befoze his face, and yet may he not touche them, hauing sight of all things, & yet tastings nothing, the hungrier hee is, the better and braver his banquet shines befoze him, the moze desirous hee is to eate, the further hee is from his victualles. Ixion for his telling of tales vpon Iuno, is no lesse tormented in turnyng of hys wheele in Hell, than is Sisiphus in rowling of his stone, or Danaus daughters in filling of their emptye Tubbes. The paine of Prometheus in Caucasus, the punishment of Titius is duely appoynted, and of the Goddes, say the Doctes, provided truelye to those that bee braggers and boasters of secrettres. I must not in this place forget a worthy histozie of Kinge Demetrius, Antigonus sonne, which being sent by his father vnto Põrus where Michridates was king, being

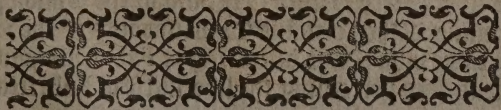
twozns

Tantalus.

swozne by his father to keepe counsell, of that which a
 vision moued him, that hee solued golde in Pontus, and
 that Mithridates should reape it: was therefore com-
 maunded with his armie to passe vnto the kingdome
 of Pontus, and without any woꝝd to kill Mithridates.
 His sonne Demetrius verie soꝝry foꝝ the great frind-
 ship which was of late sprung betwixt Mithridates
 and him, obeying his father, went vnto Pontus, com-
 maunded his people to stay vntill hee went to know
 where Mithridates was, who when he came in place,
 hee wote with the end of his speare vpon the earth in
 dust: Flee Mithridates, & straight turned vnto his soul-
 diours, spake nothing vnto the kinge accoꝝding to hys
 othe foꝝ keeping silence, but wote a warning to flee,
 whereby he kept his fathers counsell one way, & mayn-
 tained faithfull friendship towarde king Mithridates
 another waye. A younge man of Helespont prating
 much in pꝛesence of Guathena a strumpet in Græce,
 thee demaunded of him whether he knew the chiefe ci-
 ty of Helespont, to the which the young man sayd: yea
 foꝝsooth: What: mee thinketh you know not the name
 of it, foꝝ it is Sigzum, which is the City of silence, a
 meete taunte foꝝ such bayne praters. Alianus doth
 write, when the Cranes from Sicilia take their flight to
 flee ouer mounte Caucasus, they stop their mouthes
 with stones, to passe with silence the daungers of the
 Eagles.

D 2

OF



The pilgrimage

¶ Of liberalitie and liberall Princes.



Agessilaus:

Phocion.

Zenocrates.

Fabritius:

To deface further the vice of avarice, I meane to shewe the vertue of liberalitie. To put the churlish couetous out of countenance, I will extoll the liberall, which in taking is shamefast, in geuinge ioyfull: for a measure in takinge and in geuing, is the true nature of liberality. Neither can hee that taketh all thinges, though he geue much be named liberal in nothing. Agessilaus king of the Lacedemonians, so obserued the lawes and rules of Licurgus, that he was wont to say vnto the Citizens of Sparta, that gifts are more dangerous sometime to be receiued, than hurtfull to be refused. Which Phocion, the whole credite of Athens, at what time Alexander the great hadd sent him great giftes, wealthy presentes, Iuels, and treasures from Persia, did shew a true example thereof in refusing the same, saying: I will not learne to take, least I forget to giue. The like answered Zenocrates the Philosopher to the selfe same Alexander, when that hee did sende great summes of golde and silver for loue and affection vnto Zenocrates, hee sayd he wanted neyther gold nor silver: which when it was toulde vnto Alexander, hee sayde: hath Zenocrates no friends that want money? Alexander hath more friendes then eyther the substance of Darius, or the wealth of Persia can suffice. A question to be demanded, whether of them both was more liberall: the Prince in geuing, or the Philosopher in refusing. When certaine Embassadors of the Samnites came vnto Rome, and being at Fabritius house at sojourne, they perceiuing the liberalitie of Fabritius to
bee

be such as if were pitie wealth should want to so noble
 and franke a gentleman, at their returne from Rome
 vnto their countrie, not forgetting the free dealing of
 Fabritius at Rome, these Embassadours minding to
 gratifie Fabritius with the golde of the Samnites, sent
 gifts & presentes very riche vnto Rome for their noble
 entertainment: which were refused, wth an answer that
 Fabritius had rather rule and gouerne them that were
 ruled by gould, then to bee subiecte vnto goulde: allea-
 ging the answer of M. Curius vnto the Embassadoz
 of Macedonia, offering large gifts and treasure after
 the like sorte, that to possesse muche is no wealth, but
 conetousnes: to desire nothing, and to giue, is perfect
 wealth and liberalitie: A sounde prooue of two liberall
 gentlemen. When suche ruled Rome, then the Ro-
 maines excelled all the world, frank & free vnto mosse,
 beneficiall vnto all, couetous vnto none. When L. Lu-
 cullus house was a common hospitall to all the poore
 Greeks that trauailed from Athens, Sparta & Thebes,
 yea, from all Greece vnto Rome: Then Rome was li-
 berall. When Pomponius Atticus did send vnto Cicero
 being banished, two hundred thousand sesterces, vnto
 Volumnius & Brutus as muche: Then Rome was be-
 neficiall. When the Senatours restord Faucula, and
 Oppia, two poore women of Campania, not onely vn-
 to their auntient libertie, but doubled their wealth and
 riches, for they true meaning and seruice to the Ro-
 maines: the one praying and sacrificing for their good
 successe, the other toying and trauailing about y^e soul-
 diours businesse at the siege of Capua where Fulinus
 was Capitaine: Then Rome was mercifull. Liberali-
 tie in noble persons is mosse commended, for in liberall
 giuing, and beneficiall doinges, are princes compared
 vnto Goodes. Fabius Maximus hauing certaine of his
 souldiours taken by Hannibal in y^e wars of Carthage,
 did sende vnto the Senatours of Rome for money to
 redeeme

M. Curio.

Pomponius
Atticus

The Senate.

Val. lib. 5.

Fabius M.

The pilgrimage

redeme the Romaine souldiers from Hannibal, according vnto Marshall lawes: beeing denied of his suite, commaunded his sonne straight to goe to Rome to sell all the landes and liuinges that he then posselt about the Citie of Rome, and to bring him money. The money being brought, he paide Hannibal, redeemed his souldiers, brought them franke and free vnto Rome vppon his own charges, and beeing blamed of the Senatours if he sold his land, answered: that he had rather want patrimonie in his countrie, than loue towarde his countrymen: he had rather be without liuing in Rome, than to want the good will of the poore souldiers. Alphonsus the great king of Arragon was woont to reioice moze of one little sentence that Titus Vespasianus would often say, then of all that he had read all the daies of his life. This Emperours goulden sentence was, that day to be unhappie in the which hee neyther gaue or graunted anie thing to some man, saying: if no man ought to depart from a Prince sadde. Hee iudged time lost, when no body feared the better by him, and thought no man shoulde escape without some benefites done, or giftes giuen to some or others. Liberalitie doth purchase to the Prince, sayth and loue: to the noble manne, seruice and homage: vnto all men, benefites and good tournes. Wherefore Alexander the great, not so desirous to take, as willing to giue, was woont to say to any that demaunded where his treasures, wealthes, and substaunce that he got in the warres were kept, he poynting with his finger to his friends, it is hidden, sayd he, in the heartes of my subiectes. What can be moze commended in a subiect towarde his Prince, than sayth and truth: what may bee moze praised in a Prince toward his subiectes than liberalitie and lenitie? The liberalitie of the poore is good will. A poore scholler sometime of Greece, beeing in Rome, thought good to salute Cæsar the Emperour comming from the Capitoll toward

Alphonsus.

Alexander.

Erasmus.
lib. 4. Apoth.

ward his pallace in a fewe Greeke verses, thinking thereby his penury shoulde be somewhat lookt vnto of Cæsar, but Cæsar surnamed Augustus, answered the scholler in writing againe the like Greeke verses, whiche when it was deliuered to the pooze Greeke, hee delighted much in the reading, commended highly the verses and approched vnto Cæsar where he was in his Chariot, opened his purse, & gaue vnto the Emperour 4. single halsepence, saying: Hold, not according to thy dignitie and calling, but according vnto my abilitie and pouertie I giue this rewarde: Certaine the pooze scholler was moze commended for his small gift to the Emperour, then the Emperour himself was prayesed for his liberalitie of all people in Rome. The pooze Poet Antilochus, was as liberall to his power for his verses made vnto king Lisander, as Lisander was in his calling to giue him his hatte full of siluer. Simple Sinates was as liberall in offering a handfull of water of the riuer Cirus vnto the great king Artaxerxes of Persia, for want of better abilitie, as Artaxerxes was princely in gifts, & beneficial vnto Sinates, in rewarding liberally the liberalitie of Sinates, wth *Phiala aurea cum mille Daricis*. Charilus had no better present for a proof of his liberalitie toward Alexander the great, the to shew his good will vnto him in writing, whereby he shewed himselfe moze willing than able, which beeing accepted he was liberally rewarded, for euery seuerall verse a peece of gould. What greater gift can anye man giue, then y^e which proceedeth from the heart: Of all treasure saith Aristotle, the minde of a man ought moste to bee esteemed: the Bite of the pooze woman offered vnto Christ, was no lesse made of and esteemed, than the gould, Pirre and Frankencense of the great Sages of the world. For the gift maketh not the giuer liberal, but the giuer maketh the gift liberall. Wherefore a pooze Student of Paris goyng home to hys country

Antilochus.

Lisander.

Artaxerxes.

Sinates.

Charilus.
Alexander.A Student
of Paris.

The pilgrimage

trey Sicilia, and beeing vjged through penury wanting
 money to goe to a great learned mans house (as though
 he might goe to some of the Bishops of England) tary-
 ing there a long while without either meate or drinke,
 perceiuing the house to bee gorgeous, sayre, and braue
 without, and full of hunger, thirst & colde within, wrote
 with a coale on the walle a sentence of Cicero. *Non do-
 mo Dominus, sed domus Domino honestanda est.* As thogh
 he might say, sayre buildinges want moze liberal dwel-
 lers, then liberall Lordes sayre houses, for the house is
 praysed by the man, and not the manne by the house.
 Sayre houses and wealth doe scant make men liberall.
 It is saide that sayre thinges are coupled with pride,
 and wealth ioyned w couetousnesse. In the beginning
 all men were liberall, vntil priuate wealth beganne to
 practise with money, couetousnesse was not knowne,
 for as money did encrease, so couetousnesse grewe. In
 Rome saith Plini money was not seene foure hundred
 yeares and moze, after the building of Rome. Then
 was Rome true and beneficiall by reason of liberalitie,
 which after wayed wealthie and false, by meanes of co-
 uetousnesse. That Cittie was most famous chieftye for
 her liberalitie, wherein Rome excelled all the worlde.
 If the death of Princes, of noble men, yea, of all menne
 can sufficiently beare witnesse of their liues, conside-
 ring vertue and fame shall prooue that by death, which
 life scant may vtter (for no man is well knowne during
 life) The death of Epaminondas that most renowned
 Prince of Thebes and conquerour of all Greece, was
 a sure and a certaine shew of his liberall life. The last
 daye of P. Aemilius, which triumphed in life time ouer
 the poudre Macedonians, and Ligurians, was a true
 token of his franke & free dealing in life. In like maner
 of Mænenias Agrippa & Scipio Africanus, the one
 victor ouer the Samnites, the other triumpher ouer
 Carthage & Numantia, whose renowned liues, made
 their

Epaminondas.

P. Aemilius.

M Agrippa.
Africanus.

their deaths famous: whose worthy deathes, doe reuiue
 their noble lynes. Their beneficiall dealing and libe-
 rality in life, was well knowne by their deathes: so
 liberally they lyled, that their friendes founde no mo-
 ney hidden; no golde kept; no treasure preserved; no
 Jewell in store; no hurded muck in Coffers. In fine, no
 wealth at all; though dyuers times by victorie and tri-
 umphes, by conquest and fortune they possessed king-
 domes and countries in life. The greatest Prince in
 his time Cyrus, the first king that brought y^e Monarchie
 vnto Persia, slayne by Tomyris, hadde on his graue an
 Epitaph made, being buried in Scythia, in no gorgeous
 Temple, hauing no sumptuous tombe; but in an open
 fielde, and a stone vpon his graue: with this Epitaph:
 Here lyeth Cyrus the great king of Persia, contented
 nowe with leauen taste, which coulde not bee satisfied
 some time with seuen kingdomes: what Resar, King,
 or prince so euer thou art, spare this place vnto Cyrus.
 And when Alexander the great, passing with his ar-
 mie vnto Scythia and India, had read this Epitaph, &
 perceyuing the slipperie state of Princes, the vncer-
 taintie of life, and inconstabilitie of fortune, hee much
 doubted the state of his owne life: howbeit, at that boy-
 age he quite forgot by meanes of Mars, the Epitaph of
 king Cyrus, vntill hee returned from India from hys
 warres vnto Babylon, where he married Statyra, kinge
 Darius daughter, whom before hee conquered: where
 such liberality was shewed, such magnificencie done,
 such gifts geuen, such banquettes kept, that Alexander
 vpon his owne charges married the most part of the no-
 bles of Macedonia, vnto the Ladies of Persia, the feasts
 during fife dayes, surmounted vnto the summe of thre
 and twentie thousande Talentes; euery Talent valu-
 ed at fourescore poundes, repeating oft the Epitaph of
 Cyrus, would suffer none, though diuers Princes were
 present, to bee at any charges but him selfe onelye,
 saying:

Cyrus,

Curtius in vita
 Alexandri.

Alexander.

Iustinus li. 20.

R.

saying:

saying: that which fortune geueth vnto Alexander, the
 same will Alexander giue vnto his friends, for Cyrus
 graue is appointed vnto Alexander; in this Alexander
 passed all princes, in taking all, and geuing all: Primate
 faulces may not deprave open vertues, every man hath
 a fault. Alexander was knowen to be a drunkard: Julius
 Cesar was noted to be ambitious: Antiochus the great
 king of Siria blamed for lecherie: Alcibiades of pride:
 Pirrhus of incredulity: Hannibal of falshood: Dionis-
 ius of tyranny, and so of infinite princes, which for one
 vice may not bee forgotten for their dyuers vertues:
 Vertue must not bee hidden for that vice is manifest.
 Phrine a Courtisane sometime of Grece, though for
 her slanderous lyfe, worthy reprehension, yet for her
 liberalitie ought shee well to be remembred: for after
 Alexander the great had subdued that famous City of
 Thebes, and made the walles thereof euen with the
 ground: she offered to reedifie the same vpon this con-
 dition, that vpon every gate of the Citty, this sentence
 shoulde bee set. *This Citty Alexander the great shrowe
 downe, and this Citty Phrine the Courtisane builded vp a-
 gaine.* The like of Quene Rhodope sometime a Cur-
 tisan, and a lewde woman, made by a barte and sump-
 tuous worke, called Piramides in Egypt, where shee bu-
 sed such liberalitie, such franke and free dealing of mo-
 ney, that for her noble liberalitie, she was well worthy
 to be commended, though for vitious living otherwaies
 shee was to be blamed. Men and women were desirous
 then to be liberall: When Princes were as liberall and
 beneficiall with such lenitye and humanitie vnto the
 poore, as they grewe afterwarde to be harde and cone-
 tous with seueritie and cruelnesse. Therefore Anaxi-
 laus a liberall Prince, was often wont to saye, that
 the chiefest commendations and noblest vertue coulde
 bee in a Prince, was not to bee overcome in benefici-
 all doinges. Atalus king of Asia, languishing in sick-
 nesse

Phrine.

Rhodope.

*matilda to the
 pope.*

Atalus.

nesse, and readie to die, bequeathed his kingdome and
 Scepter of Asia, vnto the noble Romans by testament,
 fully and freely to bestowe it on whom they woulde, for
 that they were so liberall and beneficiall sometime to-
 wardes him, while yet fortune fauoured him not. A li-
 berall prince can not be doide of Ioue. Antigonus was
 woont to answer Aristodemus, one of his counsell and
 brought vp of a boye in his kitchen, when he spake any
 thinge against princely giftes, and founde faulte with
 Antigonus. liberalitie, that his talke did smell of the
 kitchen: a meete reprehension for such a lawlesse ser-
 uant; who tel kinges to doe good, and moued prin-
 ces to doe euill. I woulde such Syrophantes shoulde
 bee so considered of by princes, as Aristodemus was of
 king Antigonus. Worthy of perpetuall memozy was
 Artaxerxes for his passing liberality towards the poore
 souldiours that came from Lacedemonia to war with
 him, hee made them that came a foote vnto him, to goe
 home a horsebacke: hee that came a horsebacke, hee did
 send him home in a Chariot: and he that had a village
 before he came vnto him, he gaue him a city at his going
 away from him. A prince worthy of subiectes, and a
 Captayne most fitte for souldiours. What made Lu-
 lius Caesar to be beloued of his souldiours: What caused
 Alexander to be honored of all men: magnificence, and
 liberality. The one in the great warres at Pharsalia, at
 whattime he conquered Pompeius the great, hauinge
 all the treasures and substance of Pompeius brought
 before him, toke nothing from his souldiours but Pom-
 peius letters: The other, after he had vanquished king
 Darius, hauing a great chest full of treasure, where he
 founde in present coyne, two hundred thousand pound,
 beside other inestimable treasures, and Iuels, toke no-
 thing from his souldiours, but a litle booke, named the
 Iliades of Homer, wherein he delighted more to reade
 the noble actes of Greekes, the worthy feates of Troy:

Antigonus.

Artaxerxes.

Plutarch in
vita eius.

Iulius Caesar.

Alexander.

The pilgrimage

Ihero.

Ninus.

Simon.

anes, than in all the wealth of Persia. Thus liberali-
ty maintained their fame: Thus their magnificent be-
nefices so spread forth their noble names, that happye
was he that coulde bee a souldiour vnto Caesar or to A-
lexander. I remember me of a certaine kinge in Sira-
cusa, named Ihero, vnderstanding the liberalitie of the
Romanes, and perceyuing the penurye of virtuales,
which then the Romanes sustayned in the warres of
Tharshimenos, did send three hundred thousand bushels
of wheate, two hundred thousand of barley, with greafe
summes of golde and siluer to ease the Romane souldi-
ours: and fearing that his giftes woulde not be taken;
nor his presentes receyued, considering the nature and
liberalitie of the Romanes, he willed the Embassadors
to say that it was an homage and seroice of good will,
sent to honour the Romanes from Ihero king of Sira-
cusa: D. passing pollicite to practice beneficence, with
manifest examples of a liberall heart. D Rome, howe
happy hast thou bene, that through thy liberalitie hast
wonne the heartes and good will of all kingdomes and
countries. Untill Ninus time, all things were com-
mon: no diuision of grounde; no hoarding of money, no
couetousnesse knowne; no greedinesse of kingdomes,
no desire of wealth: in fine for the space of two hundred
and fifty yeares, for simplicitye, innocencie & true dea-
ling of people, it was worthily called y golden worlde: &
then a man could not finde a couetous person, and now
a man can not finde a liberall frende: then no manne
knewe to doe euill, and now no man knoweth to doe
good: then no man did take, and now no manne doth
geue: in fine, then one for another, & now eall for them-
selues. What made Gimon a liberall gentleman of A-
thens, to be so famous in grece: his liberality amongst
nigardes, hee onely counted liberall; and all Athens
besides couetous, whereby hee deserved renowne and
glorie, amongst so many nippers of money, hee onely
to

to shewe him selfe franke and liberall. What caused
 Flaminius to bee so muche spoken of amongst the Ro-
 maines: his liberall gistes, amongst so many greedy
 takers, his open benefites, amongst their priuat wealth
 and hidden hatred: What moued the Agragentines to
 honour so muche that manne Gillias: to aduance hys
 fame, to extol his name: His liberalitie. Such conetoul-
 nes then was in Athens, Rome, and Agrigent, that
 then worthe were these of admiration and pypse, to
 atroyd the cankered state of auarice. Thus from y gol-
 den worlde, it came vnto the siluer worlde, and then to
 that hard mettall Iron worlde, for the couetous people
 can neuer be sufficed. The greedinesse of this age, y rest-
 lesse estate of this time, can neuer bee satisfied. The
 young Partriche by nature is readie to flee as soone as
 she cometh out of the shell, the wilde ducke to swim,
 the lion to go, and man onely bozne readie to seek and
 trauell for money. Where might a man finde out suc-
 he a man as Aristides was in all Greece nowe: who was
 so liberall, that hauing all the state of Athens vnder
 his gouernment, gaue all to the poore Citizens, saue y
 that scant brought him vnto the ground. Where shuld
 one meete with suc he a one as Pelopidas in al Sparta?
 being blamed of his friendes and counsellours, for hys
 large gistes and liberalitie, exhorting him to make much
 of money, considering how necessarie money is to prin-
 ces: yea said Pelopidas, to such princes as Nicomedes
 a lame man, both dumbe and deafe. Where shoulde a
 manne seeke in Thebes for suc he a manne as Epami-
 nondas: who when he heard that he which carried hys
 Target after him, hadde taken money for the dimission
 of certaine prisoners taken in the warres, giue mee
 sayde hee my Targette, and goe you to keepe an Inne,
 for if you loue money, you are not fit to cary Epami-
 nondas Target. Enery man is liberall in talke, but fewe
 franke in giuing: all menne speake against enuie and
 malice.

Flaminius.

Aelianus.

lib. 10.

Aristides.

Pelopidas.

Aelianus.

lib. 11.

Epaminondas.

Bribes.

The pilgrimage

malice, and yet one hate another: wee exclaime against
tyrannie, and yet we are merclesse: wee despise pride,
and yet we loue not humanitie: we abhorre gluttonye
and drunkenesse, and yet we are alwaies feasting and
bibbing: we dispraise Idlenesse, and yet we are slothe-
full: we thunder against slaunders toonges, and yet
wee can speake well of no bodye: in briefe, wee speake
against all vices, and yet wee cannot bee acquainted
with any vertue. Euen as Diogenes a Philosopher nipt
a certaine Lacedemonian, which vsed often to repeate
in a place a Greeke verse of Hesiodus the Poet, that an
Oxe or no beast else should perithe vntill euill neigh-
bours be the cause of it: Diogenes demaunded of hym,
howe happened it, that both the people of Messenia, and
all their goods and castles did miscary, and you being
their next neighbours in Sparta? So may it be spoken to
these glorious talkers, howe is it that men loue auarice
so well, and yet commend liberalitie so often.

Of age and the praise thereof.



Yon that wise manne, would
saye often that age was the
uener of rest, for that it was the
ende of miserie, the gate of life,
the perfourmaunce of all pil-
grimages. And sith age is wi-
shed of all men, what sollie is it
to hit any man in the teeth with
that whiche hee chiefly desireth.

Wherefore whē king Archelaus had appointed a great
feast for his friends, amongst other talks then at y^e table
Euripides declared what great loue hee bare vnto A-
gathon, an olde tragicall Poet. Agefilaus demanding
why shoulde an olde man bee so well esteemed of Eu-
ripides: hee sayde: Though the spring time be plea-
saunt, yet the Haruest is fertile: though flowres and
hearbes growe greene in the Spring, yet ware they
ripe in haruest. The ages of mā are compared vnto the
four seasons of the yeere: his growing time vnto the
Spring, his lusty time vnto the Sommer, his wittye
tyme vnto the Haruest, and his olde tyme vnto the
Winter, which doth make an ende of all thinges. Fre-
derike, Emperour of Rome, after he had appointed an
olde man to rule the Cittie of Scadmenna, was often
moued, that hee for his age was not meete to gouerne
suche a Cittie, considering the multitude and number
of people that were within that Cittie, they thought that
a young man shoulde better discharge the office: But
the wise Emperour perceauing howe bent and prone
were the youth of that towne, to haue a young man to
rule ouer them, answered them after this sorte: I had
rather said hee, commit the gouernaunce of the Cittie
vnto

Archelaus.

Agefilaus.

Frederike.

The pilgrimage

Romans.

Herachd. in
Polit.

Persians.

Indians.

Egypt.

Herod. lib. 2.

unto one olde man, then the gouernance of so manye young men unto the Citie. Better it is an olde man to rule the Citie, then the Citie to rule the young menne, meaning no otherwise then that aged men should onely be admitted rulers in Citties, for that there belongeth unto them experience of thinges & care of youth. Such was the homage and reuerence which was amongst the young Romaines, towarde the Senatours, or olde men of the Citie, as both head and legges, did acknowledge the same, in doing due tie unto age. They hadde this confidence in age, that no man might be chosen unto the number of the Senatours, before hee should bee threescore yeares of age. The like custome had the people of Chalcides, that no man before he wer fiftie yeers should be either beare office within their Citties, or be sent Embassadour out of their countrie. Amongst the Persians, no man could be admitted to be one of the sage rulers, which they called Magi, vnlesse perfite age had brought him thereto perforce. Amongst the Indians, their wise men which ruled their countrey, which were named Gymnosophists, were aged and antient: for time giueth experience of gouernance. Amongst the Egyptians the like credite was giuen unto old menne, that youth meeting them in the waye, would goe out of the way to giue place unto age: so that their counsellours, which were called prophetes, were men of muche time and experience: Euen so the Babylonians elected their sage Chaldeans: their French men, the antient wise men called Draydes: In fine, noble Greekes dyd obserue & like order in choosing their rulers & Counsellers of aged men as before spoken. The Lacedemonians youth, were by & law of Licurgus no lesse charged to reuerence age, then their owne parentes. The Arabians in al places without respect of person, haue dignitie or fortune, preferred their olde men before. The people called Tartessii had this law to honour age, that the

the younger might beare no witness against the elder.
The reuerence sayde Chylon, that shoulde bee shewed
vnto age, by younge men, ought to bee such, that they
then being younge, doing obedience vnto age, might
claime the like when they wared olde of youth. Ageli- Agelilaus:
laus king of Sparta, being an olde man, would often
goe in the colde weathier, very thinne in a tozne cloake,
without a coate or doublet, onely to shewe the way vn-
to younge men, to bee hardie in age, by contemning of
pleasure and gay apparell in youth. Masinissa kinge of Masinissa.
Numidia, being more than threescore yeares of age,
would liuely and valiauntly as Cicero sayth, without
cappe on heade or shooe one foote, in the colde or frosty
weathier in the winter time, trauayle and toyle with
the souldours onely vnto thys purpose, that younge
souldours shoulde bee hardened thereby in their youth,
and practise the same for the vse of others, when they
came to age them selues. Ihero king of Sicilia, shewed Ihero.
the like example in his olde age, being lxxx. yeares to
traine youth and to bring them vp so in younge yeares,
that they might do the lyke in their olde ages. For thus
iudged these wise princes, that all men couet to imitate
Princes and kinges in their doings. Gorgias the phi- Gorgias,
losopher, and maister vnto Isocrates the Oratour, and
to diuers more nobles of Græce, thought him selfe most
happie, that hee being a hundred yeares and seven, was
as well in his senses, as at anye time before: made so
much of age, that being asked why hee so delighted in
age, he made answer: because he found nothing in age
that he might accuse age. So sayde king Cyrus a litle Cyrus.
before his death, being a verie olde man, that hee neuer
felt him selfe weaker, than when he was younge. The
like saying is reported of that learned Sophocles, who
being so olde, that he was accused of his owne children, Sophocles.
of follie, turned vnto the Iudges and sayde: If I be So-
phocles, I am not a fole: if I bee a fole I am not So-
phocles,
S.

The pilgrimage

phocles, meaning that in wisemen, y senses waxed better, by vse and exercising the same vnto the vse of young men: for we prayse sayth Cicero the olde man, that is somewhat young, and we commend againe, the younge man that is somewhat aged. The olde is commended that hath his wit young and fresh at commaundement, and the young is praised y is sober & sage in his doings.

Crassus. When M. Crassus a noble Captaine of Rome, being a very olde man, tooke in hande to warre against the Parthians, strong and stout people, being by Embassadours warned of his age, and admonished to forsake warres, he answered stoutly the Embassadour of the Parthians, and sayd: when I come vnto Seleucia your Citie, I will aunswere you. One of the Embassadours named Agefis, an aged man, stretched forth his hande, and shewed the palme of his hand vnto Crassus, saying: Before thou shalt come within the city of Seleucia, thy fles shall growe out of thys hand. The stoutnesse of Marcus Crassus was not so much, but the magnanimitie of Agefis was as much: and yet they both were olde men.

Agefis. What courage was in Scauola, to withstande that firebrande of Rome Silla, which after he had byged the Senatours to pronounce Marius enemy vnto Italy, hee being an olde aged man, answered Silla in this sort: Though dyuers be at the commaundementes of the Senatoures, and that thou art so compassed with souldiours at thy becke: yet thou nor all thy souldiours shall euer make Scauola being an olde man, for feare of losing some old blade, pronounce Marius by whom Rome was preserved, and Italy saued, to bee enemye vnto these. The like hystory wee reade that when Iulius Caesar had by force of armes aspired vnto the office of a Dictator, and came vnto the Senate house, where fewe Senatours were together, the Emperour Caesar desirous to know the cause of their absence, Confidius an aged father of Rome sayde, that they feared Caesar

and

Crassus.

Agefis.

Scauola.

Confidius.

and his souldiours. Whereat the Emperour musinge
 a while, sayde: Why did not you in likewise tary at
 home fearing the same? Because sayd he age and time
 taught me neither to feare Caesar, noz yet his souldiers.
 For as Brusonius saith, there are young mindes in old
 men: for though Milo the great wrestler, in the games
 of Olympia wared olde, and wept in spight of his dead
 limmes and brused bones: yet he sayd his minde flor-
 ished, & was as young as euer it was befoze. Solon hath
 immortall praise in Græce, for his stoutnesse in his age:
 for when Pisistratus had taken in hand to rule the peo-
 ple of Athens, and that it was euident ynough that ty-
 ranny should procede therby: Solon in his latter daies
 hauing great care vnto his countrey, when that no
 man durst refuse Pisistratus, came befoze his dooze in
 harnesse, and called y citizens to withstand Pisistratus,
 for age sayd he moueth me to be so baliuant and stout,
 that I had rather lose my life, than my countrey should
 lose their libertie. What vertue then see we to bee in
 age, what wisdom in time, what coage in olde men?
 The examples of these old men stirre and prouoke ma-
 ny to imitate their steps, insomuch that diuers wished
 to be olde, when they were yet yong, to haue the honoz
 as age then had. Wherefoze king Alexander the great,
 spying a young man coulozing his haires gray, sayde:
 It behoueth thee to put thy wits in colour, and to alter
 thy minde. The Lacedemonians, people that pass al
 nations in honouring age, made lawes in their Cities,
 that the aged men shoulde be so honoured and esteemed
 of the young men, euen as the parents were of the chil-
 dren, so that when a stranger came vnto Lacedemonia
 and saue the obedience of youth towarde age, he sayde:
 In this countrey I wishe onely to be olde, for happy is
 that man that wareth olde in Lacedemonia: and in the
 great games of Olympia, an old man wanting a place,
 went vp and downe to sit some where, but no man re-

Solon.

The pilgrimage

Alexander.

reined him: but amonge the Lacedemonians, not onely their yong men, but also their aged, gaue place vnto his gray haire, and also the Embassadors of Lacedemonia being there present, did reuerence him, and tooke him vnto their seate, which when hee came in, hee spake aloud: O you Athenians, you knowe what is god, and what is hadde, for that which you people of Athens sayde hee, doe professe in knowledg, the same doth the Lacedemonians put in practice. Alexander being in his wars with a great army in Persia, & meeting an old man by the way in the colde weather, in ragged & rent clothes, lighted from his horse, and sayde vnto him: Monnt vp into a princes saddle, which in Persia is treason for a Persian to doe, but in Macedonia commendable: letting to vnderstande howe age is honozed, and olde men esteemed in Macedonia, and howe of the contrarpy, wealth and pryde is fostred in Persia: for where men of experience and aged yeares are sette naught by, there it cannot be y wisdome beareth rule. Howe many in the Empire of Rome, ruled the Citye, gouerned the people, of those that were very aged ment: as Fabius Maximus, who was threescore yeares & two in his last Consulship: Valerius Coruinus, which was sixe times a Consull in Rome, a very olde man, which liued a hundred and odde yeares: Metellus of lyke age, called to the like function and administration in y common wealth, being an olde man. What should I speake of Appius Claudius, of Marcus Perpenna, of diuers other noble Romans, whose age and time was the only occasion of their aduancement vnto honour & dignitie: What should I recite Arganthonius, who was threescore yeares befoze he came vnto his kingdome, and after ruled his countrey fourescore yeares vnto his great fame, and great commendations of age: To what ende shall I repeate Pollio, who lyued in great credite with the people, vnto his last yeares, a man of woorthy praise,
of

Valerius Cor.

Metellus.

Appius Clau.

Pollius.

of renowned fame, whiche liued a hundred and thirtie
yeeres, in great authoritie and dignitie. To speake of
Epimenides whome Theopompus affirmeth that hee
liued a hundred and almost threescore yeares in great
rule and estimation: small it were to the purpose to
make mention againe of Dandon amongst the Illiri-
ans, which Valerius writeth that he was five hundred
yeeres before he died, and yet of great memorie & noble
fame: or of Nestor which liued three hundred yeeres, of
whome Homer doth make much mention, & from his
mouth proceeded forth sentences sweeter than hony: yea
in his latter dayes almost his strength correspondent
vnto the same. That renowned Prince Agamemnon
Generall of all Greece, wished no more in Phrigia,
but five such as Nestor was, with whose wittes and
courage, he doubted not but in shorte time he should be
able to subdue Troye. Sweete are the sayings of olde
men, perfit are their counselles, founde and sure they
gouernance. How fragile and weake is youth: Howe
manye Citties are perished by young Counsell: Howe
much hurt from time to time haue young men deuised,
practised, and brought to passe: And againe of age, how
full of experience, knowledge, & prouision, painful & stu-
dious is it vnto the graue: As we read of Plato, & noble
Philosopher, which was busie and carefull for his coun-
tre, writing and making bookes the verie yeare that
he dyed, being fourescore and two. Of Iocrates whiche
likewise beeing fourescore and foureteene, compiled a
booke called Panathenaicus: of Gorgias, whiche made
& like, and being studious & careful to profite his coun-
try, beeing a hundred and seven yeeres, was altogether
addicted to his books, & to his study. So of Zeno, Pitha-
goras, & Democritus it might be spokē, men of no lesse
wit, trauaile, & exercise, than of time & age. For as Cice-
ro saith, & gouernment and rule of common wealthes,
consisteth not in strength of body, but in the vertue of
minder.

Epimenides.

Dandon.

Nestor.

Plato.

Iocrates.

Gorgias.

Zeno.

Pythagoras.

Democritus.

The pilgrimage

Themistocles.
Aristides.

Solon.

Apelles.

Socrates.

Cicero.
M. Cato.

minde: waighie and graue matters, are not gouerned with lightnesse of the bodie, with swiftnesse of the foote, with externall qualities, but with authoritie, counsell, and knowledge: for in the one saith he there is rashnesse and wilfulnesse, in the other granitie, and prudence. As Themistocles, & Aristides, who though not friends then at Athens, both rulers, yet age taught them when they were sent Embassadours for the state of Athens, to become friends to profite their country, which youth could neuer haue done. What sage Solon, was wont often to bragge, howe that he dayly by reading, learning, & experience waxed olde. Apelles that approuch painter, and renowned Greeke, in his age and last tyme, would haue no man to passe the daye idle without learning of one line. Socrates beeing an olde man became a scholler to learne musicke, and to playe vpon instruments. Cicero beeing olde himselfe, became a persfite Greeke with studie. Cato being aged, in his last yeeres went to schoole to Ennius, to learne the Greeke. Terentius Varro was almost fourtie yeere olde, befoze he tooke a Greeke booke in hand, and yet proued excellent in the Greeke toong. Clitomachus went fro Carthage vnto Athens, after fourtie yeeres of age, to heare Carneades the Philosophers lecture. Lucius as Philostratus doth write, meeting Marcus the old Emperour with a booke vnder his arme going to schoole, demaunded of the Emperour whether he went like a boy with his booke in his hand: the aged Emperour answered, I go to Sextus the Philosopher, to learne those thinges I knowe not: & God saide Lucius thou beeing an olde man, goest to schoole now lyke a boye, and Alexander the great, died at thirtie yeeres of age. Alphonfus King of Sicilia, was not ashamed at fiftie yeers olde to learne and to trauayle for his knowledge, and least he should loose the vse of the latin toonge, hee occupied himselfe in translating Titus Linius into vulgar bulgar

bulgar toong, though he was a king. I doe not holde
with age in diuers men, whiche for want of discretion
and witte, were childlike againe: but of perfitte men, in
whome age seemed rather a warraunt of their doinges.
For euen as he that playeth much vpon instrumentes,
is not to be commended so well, as he that playeth cun-
ningly, and artificially: So all men that liue long, are
not to be praysed so much as he that liueth well. For
as Apples beeing greene, are yet sowre, vntill by time
they were sweete: so young men without warraunt of
time, and experience of thinges are to be mistlied. If
faultes be in olde men saith Cicero (as manye there be)
it is not in age, but in the life and manners of men.
Some thinke age miserable, because eyther the bodie
is deppriued from pleasure, or that it bringeth imbeci-
litie or weakenesse, or that it is not farre from deathe,
or quite calleth from due administration of common
wealthes: these foure causes saith Cicero, make age
seeme miserable and lothsome. What shall wee say
then of those that in their olde age, haue defended their
countries, saued theyr Cities, guided the people, and
ballantly triumphed ouer theyr enemies: as L. Paulus,
Scipio, & Fabius Maximus, men of woonderful credits
in theyr olde years. What may be spoken of Fabritius,
Carius, and Coruncanus, aged men of great agilitie, of
famous memozie, in theyr last dayes: How might Ap-
pius Claudius be forgotten, who being both olde and
blinde, resisted the Senatours to compounde with king
Pirrus for peace, though they all and the Consulles of
Rome, hereunto were much enclined: If I shoulde
passe from Rome, a place where age was much esteem-
ed vnto Athens, amongst the sage Philosophers: if
from Athens to Lacedemonia, where age altogether
bare sway & rule: if from thence, vnto the Aethiopijs,
and Indians, where all their liues are ruled and gouer-
ned by olde men: if from thence vnto anye parte of the

Paulus.
Scipio.
Fabius.
Carius.
Fabritius.
Coruncanus.
Appius.

The pilgrimage

Epeii.

Lictorius.

Hyperboreii.

Noah.

Sem.

Tithonius.

wo:ld, I should trauaile, I might be long occupied in reciting the honour and estimation of age. Herodotus doth write, that the Aethiopians, and Indians, do liue most commonly a hundred and thirtie yeeres. The people called Epeii, doe liue in the countrey of Aetolia, two hundred yeeres naturally: & as it is by Damiates reported, Lictorius a man of that Countrie liued three hundred yeeres. The kinges of Arcadia, were wont to liue three hundred yeeres. The people of Hyperborii, liued a thousand yeeres. Wee reade in the olde Testament, that Adam our first father liued nine hundred and thirtie yeeres: and Eua his wife as manie. Seth nine hundred and twelue yeeres. Seth his sonne called Enos, nine hundred and five. Cainan the son of Enos, nine hundred and ten. Malalehell the sonne of Cainan, eight hundred fourescore and fiftene. So Enoch the son of Jared, liued nine hundred threescore & five yeeres. Enoch his sonne, named Mathusalem, liued nine hundred threescore and nine, with diuers of the first age: I meane vntil Noahs time, whiche beganne the second wo:ld, after y^e flood, who liued as we read, nine hundred & five yeeres. His son Sem lixe hundred yeeres, & so lineally from father vnto son, as frō Sem vnto Arphaxad, frō Arphaxad vnto Sala, from Sala vnto Heber, the least liued aboue three hundred yeeres. This I thought for better credite & greater prooffe of olde age, to drawe out of the olde testament, y^e other prophane authorities might bee beleued: as Tithonius whome the Poetes faine that he was so oulde that hee desired to become a Grasshopper. But because age hath no pleasure in the wo:ld, frequenteth no banquetts, abhorreth lust, loueth no wantonnes, which saith Plato is the onely bayt that deceiveth young men: so much the happier age is, that age both loath that in time, whiche young men neyther with knowledge, with witte, nor yet with counsell can auoyd. What harme hath happened from time to time.

by

by young men, ouer whom lust so ruled, that there fol-
lowed euersion of common wealths, treason to Princes,
friends betraied, countries ouerthworne, kingdoms ba-
nquished all the way to almost throughe pleasure perished.
Wherefore Cicero saith in his booke entituled of old age,
at what time he was in the citie of Tarentum, being a
young man with F. Maximus, & he bare one lesson from
Tarentum vnto the youth of Rome, where Archias the
Tarentine said, that nature bestowed nothing vpon man
so hurtfull vnto him selfe, so dangerous vnto his coun-
trie, as lust or pleasure: For when C. Fabricius was sent
as an Embassadoe from Rome vnto Pirrhus king of Epi-
re, being then the Governour of the citie Tarentum, a
certaine man named Cineas, a Thessalian boyne, being
in disputation with Fabricius about pleasure, saying
that hee heard a Philosopher of Athens affirming that
all which wee do is to be referred vnto pleasure, which
when M. Curius, and Titus Coruncanus heard, they
desired Cineas to perswade the king Pirrhus, in that to
yeeld vnto pleasure, and make the Samnites beleue that
pleasure ought to be esteemed, whereby they knewe (if
that king Pirrhus or the Samnites, being then great
enemies vnto the Romanes) were addicted vnto lust or
pleasure, that then sone they might be subdued & destroy-
ed. For that nothing hindereth magnanimitie, or resi-
steth vertuous enterprises, so much as pleasure, as in the
treatise of pleasure it shall at large more appeare. Why
then how happie is olde age, to despise and contemne that
which youth by no meanes can auoyde, yea, to loathe
and abhor that which is most hurtfull vnto it selfe: For
Cecellius contemned Caesar, with all his force, saying
vnto the Emperour, that two things made him nothing
to esteeme the power of the Emperour: Age and wis-
dom. Cineas waited nothing at all the threatening of C. Ca-
sar, being then Consul at Rome, who though hee sayde,
hee had manie friendes at commaundement, yet Ca-

C. Fabricius.

Cineas.

The pilgrimage

strictus answered and said : that hee had likewise many
yeares which might not feare his friends. Therefore a
wise man sometime wept, for that man dieth within
selve yeeres, and hauing but little experience, in his olde
age, he is then depriued thereof. For the Crowe liueth
thrice as long as the man doth. The Hart liueth foure
times longer than the Crowe. The Raven thrise againe
liueth longer than the Hart. The Phenix nine times
longer than the Raven. And thus birds do liue longer
time than man doth, in whom there is no understan-
ding of their yeeres : But man vnto whom reason is
ioyned, befoze hee commeth vnto any grounde of experi-
ence, when he beginneth to haue knowledge in things,
he dieth, and thus endeth he his toyling pilgrimage and
trauell, in fewer yeeres than diuers beasts or birds do.



Of the maners of sundrie people,
and of their strange life.



In sundrie fashions and bart-
etie of maners, the straunge
life of people, euerie where
through the worlde disperfed,
are fo depainted and fet forth
amongest the wyters, that in
fhewing the fame, by naming
eche countrey, and the people
thereof orderly, their customes,
their maners, their kinde of lining, fomething to fignif-
fie, howe diuers the maners of men be. Therefore I
thought bryefely to touch and to note euerie countrey in
their due order of lining, and to begin with the Egyp-
tians, people moft auncient and moft expert in all
fciences, that Macrobius the wyter, calleth the coun-
trei of Egypt, the nourse and mother of all Artes: for
all the learned Graekes, haue had their beginning from
Egypt, euen as Rome had from Graece. This people
obferue their daies by account of houres, from midnight
vnto midnight: They honour the Sunne and the Moone
for their Goddes, for they name the Sunne Oiris, and
the Moone Isis: Their feeding was of fifhe broyled in
the heate of the Sunne, with hearbes and with certaine
foules of the ayre: They liue a thoufande yeares, but
it is to be vnderftanded, that they number their yeares
by the Moone: The men beare burthens vpon theyr
heades, and the women vpon their breaftes and shoul-
ders: The men make water fitting; the woman ftan-
ding: The Crocodill is that beaft which they moft
effeme, that being dead they burie him: A Solue is
that beaft, which they moft deteft, fo that if any part of
their clothes touche a Solue, they straight will pull of
their

Egypt.

The pilgrimage

Aethiopia.

their clothes, and wash them ouer : They are black people, most commonly slender, and berie hawtie. Curtius calleth them seditious, baine, very subtil in inuention of things, and much giuen to wine. The Aethiopians are people that liue without lawes and reason, seruantes and slaues vnto al men, selling their childzen vnto merchants for cozne, their hayze long with knottes, and curled. The Indians people of two muche libertie, as Herodot saith, accompanying their women in open sight, neyther solue they nor builde, neither kill they any liuing beast, but feede of barly bread and hearbes : They hange at their eares small pearles, and they decke their armes, wyes, and neckes, with gold : Kinges of India are much honoured, when they come abroad, their wayes set and deckt with freshe flowers, sweete odours, and men in armes following their Charlots made of Margarite stones, & men meeting them with frankinsence : And when their king goeth to bed, their harlottes bring him with songues and mirth, making their prayers vnto their Goddess of darkenesse, for the good ryling of their king. Againe, the childzen kill their parentes when they ware olde : Their maydes and young damoselles of India, are brought abroade amongst the young men, to chosse them their husbandes : When any man dieth, his wife wil dresse her selfe most brauest for the funerall, and there both they are buried togither : Hercules is much honoured in that countrie, and the riuer Ganges. The Scythians, pale and white, for the coldenesse of the ayze, and full of courage : Amongst these people all thinges are almost in common, sauing no man will haue his sworde and his cup common, their wines they waigh not, common one for another. For drunkennesse they passe all nations, for in their solemne banquettes, there may no man drinke of that appointed cup, whiche is caried abroad vnto great banquettes, vntill hee had slaine one or other, for it was

Scythia.

was accounted amongst the Scythians no honestie for a man to liue, vnlesse he had killed one or other. They haue no Cities nor towines as Egypt which was full, (for it is written, that when Amasis raigned a king in Egypt, there were twentie thousand Cities numbred within the countrie of Egypt,) but Scythia a most barren and rude countrie, the people whereof liue and feed beaustly: a countrey most cold, for that no wood groweth in the countrie: no religion, no temples for their Gods, but vnto Mars: their chiefe weapons are bowes and arrows: when their king dyeth in Scythia, fiftie men, and fiftie of his best horses, must beare him companie, and be slaine, for that they iudge they shall goe one way. The Parthians are a people most thirlike saith Plini, for the more they drinke, the more thirlike they are, their chiefe gloze they seeke by drinking, giuen so much to surfit & drunkennesse, that their breath for their inordinate drinking, doth stinke and waue so strong, that no man can abide them: their kinge likewise is so much honored of them, that when he commeth in place, they euer kneele and kisse his foot: he hath manie Queenes, with whom the king must lie one after another: the king hath about his Chariot ten thousand souldiours, with siluer speares in their handes, and the end of their speares all golde: they honour their King with the Sunne, the Moone, the fire, the water, the winde, and the yeares, vnto these they sacrifice, & honoz them as their Gods: to lye, is most horrible with the Parthians, insomuch that they instruct their young childezen onely to auoide lyes, and to learne to speake trueth. Of al men they hate vngatefull men, they iudge it most vnbonest to speake any thing filthy, and loath chiefly that which is shamefull, either in talke or in doing, insomuch that they will spitte or make water but in a place, where either a floude or a riuer, or some other water is: ryding, dauncing, and tenice, do they exercise most. The people

Amasis

Parthians.

The pilgrimage

Arabia.

Babylonians.

Lesbians,
Sibarites.

Arcadia.

ple of Arabia are long bearded. With shaven bearded, saue that they spare the vpper lips vnshaven: Their women commen for all men at all times to medle with, leauing a staffe at the dooze in token vnto another, that she is with one already, and so let vnderstand that hee must carrie vntil that man goe out. In Arabia, it is not thought amisse for any to lye with his mother, and if a nie that is not kinne take that in hand, it is adulterie: they worshipping as their Gods, Vrania & Dionisius. They are like vnto the Babylonians, people of most corrupt life, and most giuen vnto filthie pleasure. In so much, that their daughters, and their wiues are hired vnto euery man, walking in the streets, going vnto the temples, meeting and offering themselues vnto any stranger. With the Arabians and Babylonians, wee may well compare the Lesbians, and the Sybarites, people passing in that wickednesse, giuen to nothing but vnto sleepe & vnerie, insomuch that they wearete themselues with all kinde of pleasures: and the excesse of their banquetes, and the bauerie of their women was such that made all the beholders to muse, and wonder at their excesse, as well in cloathing, as in feeding, wherein they tooke glorie: They expelled all sound and noyse that might trouble their sleepe, insomuch that they suffered no clockes within their Cities, least they should wake them from their sleepe. So filthie were these nations, that hand, foote, head and all partes of the bodie were naturally giue to pollute them selues with vnerie. Arcadians, are people of such antiquity, that (as they suppose) they are before the Moone, of this they brag most: they worshipping Pan as their God: This people neuer triumphed ouer their enemies, nor kept warres with any nations, but often times serued vnder other princes. These Arcadians were like vnto the people called Auerni, for their bragges of antiquitie, for euen as the Arcadians bragge of the Moone, so Auerni boasted of their

their stirpe and stocke, the ancient Troians, wherefore they would be called brethren vnto the stout and auncient Romanes. The Boetians are the rudest people in the world, so that the Athenians call them as Plutarchus reporteth, bold baiardes & blacks, for their grosse vnderstanding. The Baetians, most puissant and warlike souldiours, detesting much the presence of the Persians, but are of such grosse sense notwithstanding that they giue and bestow their old men, and also sickemen vnto dogs to be deuoured, which dogs for the purpose they nourish and bring vp in their countrie. The Agrigentines, people giuen vnto such buildings & banqueting, that Plato the Philosopher said, the Agrigentines builded as though they should liue for euer, and banqueted as though they should dye dayly. The maners of the Asirians were to bring their sicke friends abroad vnto the high waies, to seeke, to alke, and to know remedies for their sicknesse of all kind of men that passe by: And if by chaunce without remedie the sicke should dye, they should beare him home and burie him solemnly, anointing ouer the corpes with honye, and waue. This people did weare for their weapons, Daggers, and Targets, and Clubbes: they did worship Adad for their God, and Adargatin for their goddesse. The people of Crete were most expert sea men, and well practised in wars, abtainning not onely from flesh, but also from sodden meate: their chiefe infamie was in venery masculin, otherwise for their maners of living, much like vnto the noble Lacedemonians, which for their modestie in feeding and contempt of wealth, for their wisepome and studie in warfares passed all nations: for asken thereof they printed in their Targets the Gra ke letter L named Lambeta. They brought by their youth as Lyeurgas that auncient law-setter taught them, in all kinde of studie, paine, and labour, with hunger, thirst, colde and heat, where

Boetians.

Baetians.

Agrigentines.

The pilgrimage

Lacedemoni-
ans.

by they might be able to suffer any chaunce happened,
or iniurie offered. Then were they againe brought
vp in waſſling, leaping, running, ſwimming, ryding,
and ſuch other qualities as might proſſit their countrie
in time of ſervice: ſo their nature was either to win
and conquer, or elle to dye and yeelde. Learning and
ſcience they little eſteemed, in ſo much that Athens and
Sparta could neuer agree, ſo that the one was aduiced
to ſerue Minerva or rather the Muſes, the other giuen
vnto Mars. Lycurgus made a law in the Citie of Spar-
ta, that no man might accompanie with his own wiſe,
but with ſhamefullneſſe of that filthie acte. The candles
might not be lighted in that houſe, where the man was,
when that he woulde goe vnto his wiſe. When the
king woulde goe vnto warres, beſoze he ſhould go vn-
to the ſielde to encounter with the enimies, he offered
two ſolemne ſacrifices: the one vnto Minerva, other-
wiſe named Bellona, to kindle flames of ſtoutneſſe in
his ſouldiours manfully to fight the other vnto the Mu-
ſes, to moderate their doings in victorie as might be
commendable and prayſe worthe therein: they paſſed
all men in patience: ſo (as beſoze) they brought vp
their childzen in ſuch hardineſſe, that their parents
would haue them whipt, ſcourged, and wounded into
the fleſh to harden them in their yong yeares. They
ſuffered theft to be unpuniſhed, ſo that the exerciſe ther-
of, doth repreſent a kind of boldneſſe in warres. The
nature of the Lydians was to delight in ſuperſtitious
diuinations, in inuention of playes, and in theft: ſo the
arte of dicing, and playing diuers kindes of games vpo
tables, the Lidian ſirſt inuented the ſame. They alſo
were much enſlamed by liſtious life and filthy vene-
rie, which they neither ſpared day nor night. Plini
wriſeth of a certain nation called Eſſeni, which abſtain
from all kinde of pleaſure, in ſo much, that they neuer
accompanie with women, neuer eat fleſh, nor drinke
wine.

Minerva.

Lidians.

*Right pured
wring al*

wine. And thus by custome of fasting, they became
 naturally chaste: For custome and vse saith Aristo-
 cle, is an other nature. In that countrie no man pos-
 sesseth anie thing of his owne, all thinges are indifferent
 betwene them, and they liue as companions one with
 another. For in these their vertues they excell all men
 in beheiment and most ardent loue toward God: Ver-
 tue most diligent with great care and studie warghed:
 their neighbours wonderfully beloved and made of, so
 that by this their precept of life, they haue great fame
 and commendations. They haue fewe Cities, neither
 Townes, and so: that they take the earth as a common
 mother, they haue all one respect vnto all kinde of men.
 The Getes haue no diuision of landes, no limits of
 ground, nor any partitions of their goods: they drinke
 blood mingled with milke, they eate no fleshe, and they
 reioyce much when any of their friendes dye, euen as
 the people called Trauses in Thracia do, when any is
 bozne into the worlde, they mourne and lament with
 weeping eyes that the little childe then bozne, shoulde
 knowe the miserie and state of this wretched worlde:
 and when any of their friendes are dead, they reioyce
 and be glad with melody and all kinde of mirth, so: that
 he hath past this toyling life. The Thracians, people of
 great antiquitie, famous warriours, bragging muche
 that Mars the God of warre, was bozne in their coun-
 trey, much addicted vnto drunkennesse, selling theyr
 children in the markette, and their maydes and daugh-
 ters common to lie with euery man: they iudge and
 count it moste commendation to liue onelye by spoyle,
 theft and warres: they bragge if anie haue a wounde,
 they thinke it a fame vnto the person. And of the con-
 trarie, if they haue no marke in the forehead, no wound
 in the bodie, they will iudge those idle men and co-
 wardes. The common people worship Mars and Dia-
 na so: their gods: Their King only doth worship Mer-
 curie,

X
 X
 Thracia.

The pilgrimage

Phili.

Celta.

Pygmai.

Ophiophagi.
Anthropo-
phagi.

curie, by whome the King vseth to sweare. Philli, people of so great follye, that when the Southerne winde bloweth so long and strong, that their landes perishe, their water drye, then they arme themselves with common counsell to fight against the winde, even like as the people of Celta, doe vse to drawe their swordes, and shake their speares at the waues of the seas, to reuenge the iniuries and wronges done by the seas vnto them. Bichini were men of like folly: for they would ascende, and climbe vp vnto the toppe of hie mountaines, either to thanke Iupiter for his furtheraunce, towarde them, or else to curse Iupiter for his cruellnes towarde them. The Pygmeians, beinge soze troubled and molested with Cranes, doe ryde on Hammes and Goates backs, with their bowes and arrowes, a whole bande, in the springe tyme towarde the sea bankes to breake their Egges, to destroy their neastes, and to fight with the Cranes, euery thirde moneth they take this iourney in hand, else woulde the Cranes destroy them, for that they are little dwarfes, of a cubit long: Their houses are made of dirt & feathers, most like vnto birds neastes, but that they are some what larger and bigger. I knowe not vnto what purpose I doe recite these countries, sith the more I write, the more I haue to write. What shoulde I recite the people, that eate the flesh of Lions, and Panthers, called Agriophagi? Or recite those that eate Lice in Scithia, called Budini, Or them that eate Serpents, called Ophiophagi? Or those that feede on mens bodies, called Anthropophagi? Yea, or those that eate their owne parents, as the Caspians did. Vnto what purpose should I name Astomi, a nation in India, without mouthes, which onely liue with the ayre that cometh vnto their nostrils, where they receiue breath: they can neither eate nor drinke, as Plini saith in his seuenth booke, they liue the longer with the sweetsmell and odours of flowers: Vnto what ende like-
wile

wise should I speak of those blind Andabates that fight
 without eyes : or of those great eared people the Fa-
 nescii, whose eares shadowed and covered their whole
 body : or of the Monopods, which in like manner shadow
 their whole bodie with one foote : or of Arimaspi, peo-
 ple in Scithia having but one eye in the midst of their
 forehead, like the great Ciclope Poliphemas, which V-
 lisses destroyed : Pea, of millions more, whose deformi-
 tie to depaint, whose ouglinesse to write, were too much
 a charge vnto the writer, and too much tediousnesse vnto
 the reader. I might speake of people in some part of In-
 dia, whiche liue two hundred yeares and more, whose
 haire vpon their heades in their yong age is white,
 and in their olde age blacke, called Pandora. I might
 likewise recite a people in Libia, whose horses may not
 be guided nor gouerned with bzidles, but the bittes ne-
 uer so strong : but with roddes most gently are they ta-
 med, be the roddes neuer so simple. Herodotus, a fa-
 mous Graeke writer, is not ashamed to shewe how the
 women Selenetida, brought forth egges, whence men
 were borne, of such height, length and stature, that I
 am partlye abashed to alleage his authoritie therein.
 Again, the people called Sorbota of Aethiope, are
 saide to be eight Cubittes long. To speake of the Tro-
 glodites which liue in Caves of the grounde, feeding on
 Serpents, people of wonderfull swiftnesse, which out-
 runne any Horse in Aethiope, which cannot speak but
 hiss : To speak of Massagetes, of the people Nalomo-
 nes, I will according vnto promise omit the prolixitie
 thereof, touching all countries by the way, or some of
 the chiefe, as Egypt with bragges and vaunts of their
 antiquitie : The Aethiopians and the people of Caria,
 with simplicitie and slavery : The Carthaginian false
 and deceitfull : The Babilonian wicked and corrupted :
 The Persian, a drunkard and a glutton : The Syilian
 warpe and trustie : so, the crueltie of the Caspians :

Monopods.

Arimaspi.

Pandora.

Selenetida.

Sorbota.

Trogloclites.

Massagetes.

Carthaginians.

Babilonians.

The pilgrimage

Caspians.
Lesbians.
Corinthians.

the filthinesse of the Lesbians : the drunkenesse of the Scythians: the fornication of the Corinthians: the rudenesse of the Bœtians: the ignorance of the Cymmeriās: the beastlinesse of the Sybarites : the hardinesse of y^e Lacedemonians : the delicacie of the Atheniās, & the pride & glozy of the Romanes. Thus we read that the Spaniards be the greatest trauellers, & the greatest despisers : The Italian, proude and desirous to reuenge : The Frenchman pollitike and rash : The German a warrior : The Saxon a dissembler : The Swenian a light talkatiue person : The Brytaine, a busie bodie : The Cimbrian, sedicious and horrible : The Boëman, vngentle, and desirous of newes : The Vandall a mutable wrangler : The Bavarian, a flouter and a scotter. These qualitties are incident vnto the aforesaid nations by nature. But because in this place it were some what vnto the purpose, to declare the glozy and state of Rome which of all y^e world was esteemed & feared: And soz that Rome had more enemies, than all the whole world beside, to shewe briefly how they florished, how they same spread, and their glozie grew, I think it expedient, not meddling with the antiquities thereof in the time of Ianes and Cameles, but touching their same by managing of wars, in y^e time of Romulus, which being begotten of Mars, & of Rhea a Westall virgin, was the first builder of y^e citie, & also king thereof. This king Romulus warred on the Sabins, after he had elected a hundred Senatours, to discerne and iudge causes of the Citie, to defende Justice, and practise the same, and to punish vice & wrongs, according to the law of Plato, who willed euerie common welth to be governed with rewarde vnto the vertuous, and punishment vnto the vicious. Againe, he appointed certaine souldiers, vnto the number of one M. to be in a readinesse alwaies to defende the Citie. After Romulus succeeded Numa Pompilius the second King, a man verie religious and pitifull : hee in his time made lawes to obserue rites, sacrifices, and cere,

ceremonies, to worship their Gods: He made Bishops and Priests, he appointed the Vestall Virgins, and all that belong therunto. Thirdly came Tullus Hostilius to be king in Rome, whose felicitie was onely to teach the youth of Rome the discipline of warfare, stirred them wonderfully to exercise and practise the same. When fourthly succeeded An. Martius, with the like industrie and care of the farther and surer state of the Citie, in raising the hye walles of Rome, in a bridge upon the river Tiber, in amending and beautifying all the strates in Rome. The first king was Tarquinius Priscus, which though he was a stranger borne of Corinth, yet he encreased the pollicie of the Romans with the loot of Greece, he triumphed ouer the people of Tusk, and enlarged the same of Rome much more then it was. To this came next Serullus Tullius which was the first, and Tarquinius Superbus the tenth and last king of Rome, who for his misgouernement and lust in the Citie against the chaste matrones, for the pride and infringement of the libertie, hauing withall rauished Lucrecia Collatinus wife, was at length after long rule and gouernement, banished Rome. The first alteration and chaunge of state was then after these seauen Kinges gouerned Rome, two hundred yeares and a halfe, which was the first infancie of Rome. Then Collatinus and Brutus, after these Kinges were ruled and in reward of restoring libertie for honest life, were the first Consuls in Rome: they I say, altered the gouernement of the Citie, from a Monarchie vnto a kind of gouernment called Aristocratie, which continued in Rome from the time of Brutus and Collatinus, vntil the time of Apius Claudius, and Quintus Fuluius, which was two hundred yeares. In this season, during this two hundred yeares was Rome most assailed of all kind of enemies, stirred vnto warres of all nations, for the space of two hundred yeares and

T. Hostilius.

An. Martius.

Tar. Priscus.

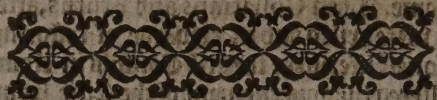
Ser. Tullius.

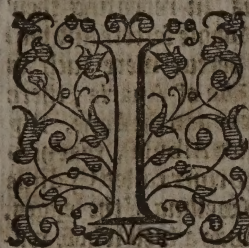
Ap
pius
Claudius.

The pilgrimage

a halfe. Then Appius Claudius forgetting the late he himselfe made in Rome against fornication, forgetting the raiſhment of Lucretia, and the banishment of Tarquinius for breaking of the same, against al right and reason willingly and wilfully raiſhed Virginia, the daughter of Virginius, which after that her own father ſue her in the open ſight of Rome, the cause being knowne vnto all the Citie, the power of Virginius, and the populer ſtate which alwaies had the gouernement of Rome vnder them, were ſtraight in armes to reuenge the wronges and iniuries againſt lawes committed, and to defend likewise the lawes. Euen as the Kings beſore named were exiled and banished Rome for the raiſhment of Lucretia: ſo now the tenne Commissioners called Decem-viri, were likewiſe excluded and reſected for the raiſhment of Virginia.

OF



Of the straunge natures of waters,
earth, and fire.


In diuers learned Histories we reade, and specially in Plini, of the wonders of waters, and of the secret and unknowne nature of fire; which for the rare sight thereof, and for that it both degenerate from thinges known, therin are noted thinges to bee maruailed at. There is

water in the countrie of Campania, where if any man kind wil enter therein, it is written that he shal incontinent be rest of his senses. And if any woman kind happen to goe into that water, she shall alwaies afterwarde bee barren.

Plini. lib. 21.
Cap. 103.

In the same countrie of Campania, there is a lake called Auerus, where all flying foules of the aire that flie ouer that lake fall presently therein and dye.

Auerus.

A Well there is in Caria called Salmacis, whose water if any man drinke thereof, he becommeth chaste, and neuer desireth the companie of a woman.

Salmacis.

The river Maander doth breede such a kind of Stone, that being put close vnto a mans hart, it doth

Maander.

straight make him mad. There are two rivers in Boetia, the one named Melas, whose water causeth

Melas.

straight any beast that drinketh thereof, if it bee white, to alter colour vnto blacke: the other Cephisus, which

Cephisus.

both change the blacke beast vnto a white beast by drinking of the water. Again, there is in India, a standing

water, where nothing may stonme, beest, birde, man, or any liuing creature else browneth: this water is

Silia.

called Silia. In Affrica on the contrarie part, there is the water named Apustidamus, where nothing, bee it

Apustidamus.

The pilgrimage

Auaris.

Albula.

Cydnus.

Euphrates.

Ganges.
Nilus.

Tigris.

Tagus.
Hermus.
Pactolus.

neuer so heauie or vnapt to swimme that dozoneth, but all kinde of thinges do swimme: leade or any heauie mettall doth swimme in that lake, as it is in the Well of Phinitia in Sicilia. Infinite waters shoulde I recite if I in this would be tedious, in repeating their names, whose strange natures, whose secreete and hidden operation, whose force and vertue were such as healed diuers diseases: as in the Isle of Auaris, there was a water that healed the collicke and the stone. By Rome there was also a water called Albula, that healed greene woundes. In Sicilia the river called Cydnus was a present remedie vnto any stoelling of the legges. Not farre from Neapolis there was a well whose water healed any sicknesse of the eyes. The lake Amphion taketh all scurfes and sores from the bodie of any man. What shoulde I declare the natures of the four famous fountes that issue out of Paradise: the one is named Euphrates, which the Babylonians and Melopotamians haue full occasion to commend. The second is called Ganges which the Indians haue great cause to prayse. The third called Nilus, which the countrie of Egypt can best speake off. And the fourth is called Tigris, which the Assyrians haue most commoditie by. Here might I be long occupied if I should orderly but touch the natures of all waters. The alteration of the Seas, and the wonders that thereof appeare, as ebbing and flowing, as saltnesse, and sweetnesse, and all things incident by nature vnto the Seas: which were it not that men see it dayly, obserue the same hourly, and marke thinges therein continually, more wonders would appeare by the seas, then almost reason might be alledged for, sauing that God (as the Prophet saith) is wonderfull in all his workes. The five golden riuers, which learned and auncient writers affirme that the sandes thereof are all glistering gemmes of golde, as Tagus in Ispaigne, Hermus in Lydia, Pactolus in Asia,

Idaspes in India; and Arimasus in Scythia: these
I say are no lesse famous through their golden Sandes
which their waltering waues bring vnto lande in these
foresaid countries, then Parnassus in Boetia, where the
Muses long were honored, or Simois in Phrygia, where
Venus was conceived by Anchises. To coequat the
number of these fine last and pleasant riuers, there are
fine as ugly and painefull, as Styx in Arcadia, whose
propertie is to kill any that will touch it, and therefore
fained of the Poets to bee consecrated vnto Pluto, for
there is nothing so harde but this water will consume,
so colde is the water thereof. Again, the riuer Phle-
geton is contrarie vnto this, for the one is not
so cold, but the other is as hot: and therefore called Phle-
geton, which is in English fiery or smoky, for the Po-
ets faine likewise that it burneth out in flashing flames
offire. Lethes and Acheron, two riuers, the one in Af-
frica, the other in Epire: the one called the riuer of for-
getfulness, the other the riuer of sadnesse. The first cal-
led Cocytus, a place where mourning neuer ceaseth.
These fine riuers for their horroz and terrour that pro-
ceeded from them, for the straunge and wondrous ef-
fects thereof, are called infernall lakes, consecrated and
attributed vnto King Pluto, which Virgil at large de-
scribeth. Diuers welles for the straungenesse of the wa-
ters, and for the pleasantnesse thereof, were sacrificed
vnto the gods, as Cissusa a well where the nurses of
Bacchus vsed to wash him; was therefore consecrated
vnto Bacchus: so Melas vnto Pallas, Aganippe vnto
the Muses & so forth, not molesting the reader further
with names of water, I meane now briefly to touche
the straunge nature of the earth. Plini affirmeth that
there was neuer man sicke in Locris, nor in Croton,
neither any earthquake euer hearde in Licia, after an
Earthquake they had fourtie daye dayes. By Rome
in the fildes called Gabienfis, a certaine plosse of
ground,

Idaspes.
Arimasus.

Styx.

Phlegeton.

Lethes. X
Acheron.

Cocytus. X

Gabienſis

Characena
Hirpinis.
Iheropolis.

Ciborus.

Sipilis.

Nea a towne
of Phrigia.

grounde, almost two hundred akers would tremble and quake as men rode vpon it. There are two hilles of strange natures by the floud called Indus, the nature of the one is to drawe any vnto it: insomuch, as Plini saith, that if nailes be in any shooes, the ground of that place draweth the sole of. There is a piece of grounde in the Citie Characena, in the countrey of Taurica, where if any come wounded, hee shall be straight healed: And if any enter vnder diuers places, as in a place called Hirpinis, where the temple of Mephis is builded, or in Asia, by Iheropolis, they shall incontinently die. Again, there are places by the vertue of grounde, in that place, that men may prophesie. Diuers times we reade that one peece of ground deuoured another, as the hill Ciborus, and the Citie harde by called Curites were choked vp of the earth. Phagium, a great mountain in Aethiopia and Sipilis, a hie hill in Magnesia, with the Cities named Tantalus and Galarus. There is a great rock by the Citie Harpasa in Asia, which may be moued easily with one finger, and yet if any man put all his strength thereunto, it will not stir. I neede not speake of mount Aetna in Sicilia: of Lypara, in Aeolia: of Chimera, in Lycia: of Vesunius, & Aenocaulma, two fiery mountaines, which day and night burne so terribly, that the flame thereof neuer reſteth. If any man will see moze of these mervellous and wonderous effects of Elements, let him reade the second booke of Plini, where hee shall haue abundance of the like examples. Where hee shall see that in some places it neuer rained, as in Paphos vpon the temple of Venus: In Nea a towne in Phrigia vpon the temple of Minerua, and in diuers places else, which is the nature of the ground. About Babilon a field burneth day and night: In Aethiopia certaine fields about mount Hesperius shine all night like stars, as for earthquakes and wonders that thereby happened, I will not speake, for that it is forced of matter: but of those
Strange

strange grounds that neuer alter from such effects afore
mentioned, beside the mettals, the stones, the hearbs, the
trees, & all other things, are miraculous & strange, as Pli-
ni in diuers places doth witnes. And as for fire, it is too
great a wonder y^e the whole world is not burned therby,
sith the Sunne, the Starres, the Elementarie fire, excell
all miracles; if God had not prevented in keeping the
same from damage, and hurt vnto man: yea, appointed
that the heate of the Sunne should not kindle strawes,
stubbles, trees and suchlike, where the heate thereof (as
we daily see) burneth stones, leade, and the most hardest
substance out: sith specially that fire is in all places, and
is able to kindle all things, insomuch, that the water
Thrasimenes burneth out in flames, which is vnnatu-
rall and strange, that fire kindleth in water: And like
wise in Egnatia; a Citie of Salentine, there is a stone
which if any wood touch, it wil kindle fire: In the well
called Nymphæus, there is a stone likewise, whence come
flames of fire, the stone it selfe burneth in the water.
A greater wonder it is, that the fire should be kindled by
water, and extinguished by winde. Fire flashed about
the head of Sertius Gallius being then a boie in sleepe,
which did prognosticate that hee should be a king of the
Romanes. Fire shined about the head of L. Marcius, in
Sopatre, when he encouraged his souldiours to reuenge
manfully the deaths of those noble & famous Romanes,
named Sipiæns. The meruellous effects of fire, are most
wonderous and most strange.

Thrasimenes.
Egnatis.



The pilgrimage

Of the worlde, and of the soule of man, with diuers and sundrie opinions of the Philosophers about the same.



Longest biters Philosophers and learned men, grew a great controuerſie of the beginning of the worlde: ſome of the beſt affirming y^e it had no beginning, nor can haue ende, as Ariſtotele and Plato, applying incorruption, and perpetuall reuolution to the ſame.

Some with Epicurus thought the worlde ſhoulde be conſumed: Of this opinioⁿ was Empedocles and Heraclitus. Some of the other ſide did iudge with Pithagoras, that ſo much of the worlde ſhoulde bee deſtroyed as was of his owne nature. Thales ſaide there was but one worlde, agreeing with Empedocles. Democritus affirmeth infinite worldes, and ſo iudged Metrodorus the Philoſopher, worldes to be innumerable. Thus holde they ſeueral opinions, concerning the making, the beginning, the ending, and the numbers of the worlde. What child is there of this age but ſmiloth at their folly, reaſoning largely one againſt another, in applying the cauſe and the effect of things vnto their owne inuentions? And as they haue iudged diuerſly of the worlde, concerning the frame and nature thereof: ſo were they as farre of from the true vnderſtanding of the creation of man. Some groſſly thought that mankind had no beginning. Some iudged that it had a beginning by the ſuperiour bodies: And ſo, the antiquitie of mankind, ſome iudge Egypt to be the firſt people, ſome Scythia, ſome Thracia, ſome this countrey, and ſome that countrey, with ſuch phantaſticall

Pithagoras.

Thales.

Democritus.

Empedocles.

taſtfull intentions, as may well appeare vnto the
 moſt ignorant an error. And alas how ſimple are
 they in finding out the ſubſtance of the ſoule, what it
 ſhould be, where it ſhould be, and by what it ſhould be:
 Some ſay that there is no ſoule, but a natural moving,
 as Crates the Theban: ſome iudge the ſoule to be no
 thing elſe but fire or heate, betwene the vndivifible
 partes: Others thought it an ayre receyued into the
 mouth, tempered in the heart, boyled in the lightes, and
 diſperſed through the bodie. Of this opinion was Anax-
 agoras and alſo Anaximenes. Hippiaſ ſiudged the
 ſoule of man to be water. Thales and Heliodorus, af-
 firm'd it to bee earth. Empedocles is of opinion that
 it is hote bloud about the hart: ſo that they varie in
 ſundry opinions, attributing the cauſe thereof either to
 the fire or elſe vnto water, either vnto the earth, or vnto
 the ayre, and ſome vnto the complexion of the foure E-
 lements: others of the earth & fire: others of water and
 fire: Some againe reaſon that the ſubſtance of the ſoule
 is of fire and of the ayre. And thus of approued Philoſo-
 phers, they ſhew themſelues ſimple innocents. How ig-
 norant were they in defining the ſoule of man? So far
 diſagreeing one with another, that Zenocrates thin-
 keth againe the ſoule to be but a number that moues it
 ſelf, which all the Egyptians ſometime conſented vnto:
 Aristotle himſelfe the Prince of all Philoſophers, & his
 maſter Plato, ſhewed in this their ſhifting reaſon,
 which both agree that the ſoule is a ſubſtance which
 moueth it ſelfe. Some ſo rude and ſo farre from per-
 ſection in this point, that they thought the hart to bee
 the ſoule: ſome the braine. How ridiculous and ſolliſh
 ſeemeth their aſſertion vnto this age concerning the
 ſoule, and as childiſhly they diſpute and reaſon againe
 about the placing of the ſame, where and in what place
 of the bodie the ſoule reſteth: For Democritus iudgeth
 his ſeat to be in the head: Parmenides in the breaſt: He-
 rophi-

Crates.

Anaxagoras.

Aristotle.

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Herophilus.
Strato.

Empedocles.

Epicurus.
Pythagoras.

Essei.
Egyptians.

rophilus in the ventricles of the braine: Strato both thinke that the soule was in the space betweene the eye browe: yea some were so foolish, to iudge it to be in the eare, as Zerxes king of Persia did: Epicurus in all the breast: Diogenes supposed it to be in a hollow vaine of the hart: Empedocles in the bloud: Plato, Aristotle, and other that were the best and truest Philosophers, iudged the soule to be indifferent in all partes of the bodie: Some of the wisest supposed, that euerie p[ar]ce and parcell of the bodie had his proper soule. In this therefore they were much deceiued, in seeking a proper seate for the soule. Euen as befoze they erred shaniefully, and lyed manifestly about the essence and substance of the soule: so now were they most simply beguiled in placing the soule as you haue heard. And now after I haue opened their seuerall opinions concerning what the soule is, and where the soule is, you shall here likewise heare, whither the soule shall goe after death, according vnto the Philosophers, which as diuersly varie and disagree in this, as you befoze heard the diuersitie, of opinions concerning the substance, & the place. And first to begin with Democritus, who iudgeth the soule to be mortall, and that it shall perish with the bodie: to this agree Epicurus & Plini. Pythagoras iudged that y^e soule is immortall, and when the body dyeth, it doeth vnto his kind. Aristotle is of opinion that some partes of the soule which haue corporall seats must dye with the bodie, but that the vnderstanding of the soule which is no instrument of the bodie, is perpetuall. The people called Drinda were of this iudgement, that soules should not descend vnto hell, but should passe vnto another world, as the Philosophers called Essei, which suppose that the soules of the dead doe line in great felicitie beyonde the Ocean Seas. The Egyptians, auncient people, iudged with Pythagoras that the soules of men should passe from one place vnto another, and then to enter into another

another man againe. The Stoicks are of that opinion Stoicks. that the soule forsaaketh the bodie in such sorte, that the soule which is diseased in this life, and aduanced by no vertue dyeth together with the bodie, but they iudge it if it be adozned wth noble and heroicall vertues, that it is then accompanied with euerlasting natures. Di- Pagans. uers of the Pagans hold that the soule is immortall, but yet they suppose that reasonable soules enter into unreasonable bodie, as into Planets or Trees for a certaine space. There were againe some frivulous Philosophers as Euripides and Archelaus, which say that men first grew out of the earth in manner of Hearbes, like vnto the fables of Poets, which saie that men grew of the solwen teeth of Serpents. Some againe herie childishly affirme that there bee nine degrees of punishment, or rather nine Mansions in Hell appointed and prepared for the soule. The first seat is appointed for young Infants: The second for Idiots and foles (I feare that place will be well filled:) The third for them that kill them selues: The fourth for them that be formented with lous: The fifth for those that were found guiltie before Judges: The first appointed for strong men and Champions: The seauenth is a place where the soules be purged: The eight seat is where the soules being purged doe rest. The ninth at last is the pleasant field Elisium. And to ioyne these Legendes of lyes of olde women with frivulous figments of Poets, they likewise affirme the like follie of fierie Phlegeton, of frostie Cocytus, of the water of Styx, of the floud Lethes, and of Acheron with other such, whence all Paganicall rites, and fond foolish obseruations first grew, I meane of fables of Poets, and not by the reading of the holy Scriptures. O blinde baiares, in seeking that which they coulde neuer finde so. And as they coulde proue and saie that the bodie came out of the earth, the moisture out of the

Nine mansions
for soules in
hell.

The pilgrimage

The Planets
placed in mans
bodie.

Diagoras.

Thales.

Cleanthes.

water, the breath of man by the ayre, and the heate of man by the fire: so could they not know the worker thereof, how wit and wisdom came from God, how all thinges were made by him of nothing. This knew they not, not that they wanted learning, but that they wanted grace. They could appoint planets in their severall places, in their due seates and iust Mansions, as Jupiter in the liver, Saturne in the spleene, Mars in blood, Sol in the hart, the Moone in the stomacke, and Venus in the reynes: but they could not agree in appointing a place for the soule. They could likewise appoint seates for the bodies superiour in man, as the Raine in the head, the Bull in the necke, and the Crab in the harte, the Lyon in the brest, and the fish in the foote, and so others: but they could in no wise find a seat for the soule. Truly is it saide, that God revealeth wisdom unto babes, and hideth the same from the sages of the world. Hence groweth the beginning of all heresies according unto the proverbe: the greatest Philosophers, the greatest Heretiks: Whereby I say greive almost the invention of Philosophie, coequall unto the veritie of the Gospel, and therefore Paule the Apostle cryeth upon all men to take heede of flattering Philosophers. If in this place I shoulde shew their opinions concerning our God and Creator, I shoulde seeme tedious: For Diagoras and Theodorus affirme that there is no God. Epicurus iudged that there is a God, but that he had no care over earthly things. Thales said that God was a minde which made all thinges of water. Cleanthes supposed God to be the ayre onely. Alcineon iudged the Sunne the Moone, and the Stars to be onely God. Parmenides maketh God to be a continuall circle of light, which is called Stephanen. Crisippus nameth God a divine necessitie. Anaxagoras supposeth God to be an infinite minde, moueable by it selfe, so doth Pythagoras likewise iudge: Yea, Aristotle imagined God to be a proper nature, as the world, or the heat of

of the Heauens, or the diuinitie of the minde, which either of these three hee nameth God, and so infinite are they, that so simply conceaue the maiesty of Godhead, that far wiser had they seemde vnto vs by silence therein, then by uttering of such fond phantastickall opinions, wherein their too much error and folly is vnto all men euident.

Of worshipping of Gods, and religion
of Gentiles.



Numa. Vma Pompilius, the seconde king of Rome, being studious to drawe the ignozant and rude people to some profession of religion, was the first that appointed sacrifices vnto Iupiter, and vnto Mars. In Rome euen hee elected virgines vnto Vesta, and appoynted certayne orders in

Vastr.

choosing of the same. None by the law of Numa, might be taken vnder sire yeares old, and none aboue ten to be a Vestal virgin, which virgines shoulde be thirty yeares religious, and doted vnto Vesta: of the which thirty yeares, the first ten yeares they shoulde learne the order and fashion of the sacrifices, and religion of the goddesse Vesta. The seconde tenne yeares they shoulde sacrifice and employ the Ceremonies with rites and honours belonging vnto Vesta. The thirde tenne yeares they shoulde as graue Patronesses, learne the others lately chosen, to be perfect in the rites & ceremonies of Vesta: Then if any of them would marry, they might after thirty yeares continuance so doe. If any of these Vestal virgines were conuicted of whozdomme, the law was, in

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open

The pilgrimage

open sight of the City of Rome shee shoulde be brought vnto the gate called Collina, and there alieue be burned. Againe, if the fire at any time in the Temple had gone out by any meanes, their keepers with scourges shoulde whip and scourge them almost vnto death. The same Numa, to make the people moze religious, appoynted twelue men called Salii, with paynted garmentes, singing verses in the praise and commendations of God Mars, with solempne dauncing and playing round about the City. Amongst other sacred orders, hee made certaine priestes called Feciales: these punished offences: these reuenged the wronges of Legates: these redressed all iniuries offered and committed within the City of Rome: these Priestes appoynted rites and ceremonies, made sacrifices vnto the goddesse Bona Dea in a Temple erected vnto their goddesse vpon mounte Auentine: here might no men come to doe sacrifice, but all women. Of this goddesse Bona Dea, both Cicero make oft mention in titers of his orations and inuectiues made against dyuers pernicious and wicked of the City, as Catelin, Clodius, and others. There was in Rome another kinde of religion dedicated vnto Flora, the sacrifice whereof was called Floralia. This Flora, as both Linius and Dionisius doe repozt, was a common strumpet, which so that she made the whole citie of Rome her heire, being wealthy at her death, she was therefore thought to bee of the Romans, the goddesse of fruites, and was honoured of all the lewde women in bzaue garlandes, decked with all kinde of floures, in gorgeous apparell, and this was done in the moneth of May. The goddesse Ceres began then to be famous, so that she had her feasts and sacrifices named Cerealia, by the Priestes appoynted, she was thus honozed: the Priestes in white garmentes, and with lanternes and torches in the night time woulde come vnto the Temple, they abstayned from wine, and auoyded venery so that a cer-
taine

Mars.

Bona Dea.

Flora.

Ceres.

faime time, they had appointed euery fift yeare a great
 fasting. Minerva likewise began to haue such honour
 in Rome, that she had thre seuerall kinds of sacrifices,
 one of a Bull, the seconde of a Crane, the thirde of a
 Weather. The Romans did celebrate in the begin-
 ning of the spring, such feastes and sacrifices vnto Be-
 recynthia, called the mother of the goddes, that euery
 man did offer of the chiefest thinge that hee did possesse
 to pleasure their goddes. There were diuers other
 kindes of sacrifices, and bayne superstitious Ceremo-
 nies obserued then in Rome, whose beginninges pro-
 ceeded from the innention of deuils, which of long time
 were honoured as gods: for then men sought no help
 but of their gods, which were rather deuils: as Polido-
 rus in his fourth booke affirmeth of a certaine rich man
 in Rome which had thre of his sonnes soze sicke of the
 plague, this man was named Valesius, who euery
 night at home in his house, besought his householde
 goddes called Penates, to saue his children, & to plague
 him for the fault of his sonnes. Thus euery night pray-
 ing vnto his goddes for the health of his Children, a
 voyce was hearde, that if hee would goe with his thre
 sonnes vnto Tarentum, and wash his sonnes with the
 water which was consecrated vnto Pluto and Proser-
 pina, they should recouer their health. Valesius thought
 the way was farre, yet for health vnto his children, hee
 tooke his iourney, & being ready shipt in Martius fields
 hard by the riuer Tyber, hee was desired of the maister
 of the Ship, to goe vnto the next Village called Taren-
 tum for a litle fire, for y fire was out in y ship, & the Ma-
 riners busie about other thinges: when Valesius heard
 the name of Tarentum, hee knelwe straight that it was
 that place that his goddes appointed him to goe to, for
 the Cittie of Tarentum was in the furthest part of all
 Italy, in the countrey of Calabria, hee willingly went
 and brought both fire with him for the Maister of the

Minerva.

Berecynthia,

Valesius.

Calabria.

The pilgrimage

My, and water for the childe, which being geuen vnto
 to his sonnes, they recovered health. Wherefore, in
 memory of this, hee recompensed his Goddess with this
 sacrifice: Hee in the night appointed solempne playes
 to honour Pluto and Proserpina, to ech seuerall nights
 every yeare for so many sonnes as hee had y recovered
 health, erecting by alters, and offering sacrifices in ho-
 nour and solempnitie of Pluto. These oracles and di-
 vine aunsweres which the deuils were wont to geue
 in Idols to deceaue men withall: These I say were
 they that blinded and allured the people to Idolatrye.
 Cicero sayth that the chiefeſt Priests of Rome, the
 Bishops, for that the sacrifices and feastes, ceremonies
 and rites, belonging vnto new made Goddess, grewe to
 such a number, that they appoynted thre men called
 Triumviri, to be rulers of the sacrifices, and appointed
 other thre that shoulde keepe the sacred Oracles of Si-
 billa. The Oracles of Sibilla were written in bookes
 where they resozed oftentimes for counsell and admo-
 nition fiftene men appoynted to knowe what was
 to be done in any perill or necessitie: as at the warres
 betweene Caesar and Pompeius, such prodigious sights
 were seene, such vnnaturall working of the heauens,
 such terrible sightes on the earth, such portentuous
 miracles then seene in Rome, that the Senatoures
 came vnto Sibilla to knowe the effectes and endes of
 these monstrous sholwes, and to bee instructed of the
 state of the Citty, vnto whom thee gaue fire letters in
 writinge, thre K. and thre F. to be expounded of their
 wisemen, whereof the meaning was founde, the thre
 K. were these, *Regnum Roma Ruet*: and the thre F.
 were *Flamma, Ferro, & Fames*, that is as much to say,
 that y monarch of Rome shoulde perish with fire, sword,
 and hunger. Dionisius in his fourth booke saith, that an
 aged woman brought nyne bookes vnto Tarquinius
 Superbus, being the seuenth and last king of the Ro-
 manes

names, whiche she woulde haue solde for three hundred
 Crownes to the king, letting Tarquinius vnderstande
 that those bookes were full of oracles and diuine aun-
 sweres, but hee making a iest of her bookes, did burne
 three of them befoze hir face, demaunding of her again
 what hee should paye for the other fire, she answered,
 three hundred Crownes: then he burned other three, &
 asked what hee should pay for the three bookes y were
 left, she answered as befoze three hundred Crownes:
 the king marueiling much at the constancie of the wo-
 man, bought the three books for three hundred crowns
 and after that time that woman was neuer scene in
 Rome, wherefoze it is thought of the Romaines y she
 was Sibilla. Therefore these three bookes were obser-
 ued in Rome as aforesaid vnder the custodie of iii. men
 appointed for the purpose, & she so honoured & worship-
 ped, that sacrifice by sacrifice was offered vnto Sibilla
 in Rome. Thus the Oracles of Sibilla in Rome: The
 Oracles of Apollo in Delphos: The Oracle of Iupiter
 in Ammon, were the instructoers to the Gentiles, and
 teachers of the Greeks. Moreover they had such solemn-
 ities of feastes, such celebztion of banquettes, eyther
 called pontificall feastes for that it was ordained by
 Priestes, or else triumphant banquettes after victories
 made of the Emperours, and giuen vnto the people, or
 else funerall feastes, where honour and solemnitie was
 had for the dead: As for games and playes to sacrifice
 and to honour they Gods, they had Luperalia, Flora-
 lia, Baccanalia, Cerealia, with diuers & sundry others
 to pleasure their Gods, and to mitigate their furie &
 wrath. For in time of Tarquinius the proud, for that
 diuers women of Rome being great with childe, got
 surleits in eating of Bulles fleshe, they appoynted cer-
 taine sacrifices vnto the Gods infernalles called Tau-
 rilia, to appease their anger therein againe for them
 that were sicke. Valerius Publicola, whiche was y first
 Triune in Rome, appoynted banquettes & feastes in

The pilgrimage

the temple of the Goddesses, to all wage like wise their sur-
ry, as Iupiter and Iuno, and Minerva, which were in
banquettes reconciled to restore health unto the sick.
The homages and seruices, the sacrifices and solemnities,
the banquettes and feastes, the myyth and melody,
the pastime and sporte, the great games and plaies that
alwaies Greeks and Gentiles haue vsed to their Gods
were almost infinite. The honour, the reuerence that
Iupiter had in Creete. The worshippinge and fame that
Apollo had in Delphos: The sacrifices & ceremonies
that Mars hadde in Thracia, are in books written, are
by authorities recozded, and I feare they be in the hartes
of me to deeply printed. Pallas had her seate in Athens,
Iuno was italo in Samos, Diana in Ephesus, Cibeles
in Phrigia, Venus in Cyprus, Ceres in Sicilia: Againe
Pan amongst the Archadians, Osiris amongst the Egyp-
tians, Bacchus in ylle of Naxus, Vulcan in Lemnos.
In fine, blockes, and stones, dogges and cattes, Oren
and Calues, honoured and worshipped as Gods. Thus
wandering in this vale of miserie like pilgrimes farre
from the coutrie that we ought to trauaile vnto, where
that true and liuing God is, the God of saluation and
health, whiche is without end to be worshipped. He is
the God of all men, and yet of the fewest worshipped:
he is the sauour, and yet he is neglected: yea, and moze
reieted of vs that be Christians, then the blockes and
stones were honoured of the Gentiles. And for prooffe
hereof I meane to shewe the seuerel lawes that were
both in Athens & Rome, the two lanthorns of y world,
for obseruing of their Gods & religion: neither the Phi-
losophers in Athens, nor the Senators in Rome nor y
magistrates and Princes of the world then woulde in
no wise permit iniuries towards Gods, suffer any euil
report toward their religion, in such care wer: they lest
they shoulde offende their Goddesses and breake their
lawes. Certaine husbandmen found in the landes of

L. Petilius by plowing therein, two stones whereupon an Epitaph of Numa Pompilius was written in one, in the other there found they foureteeen bookes: seven latin bookes, entituled Ius pontificum, the law of Wythops concerning religiō and sacrifices of their goddes: These bookes with great diligence and care were not only commanded to be kept, but also in al points to be obserued. The other with Greeke bookes, entituled Disciplina sapientia, the rule of wisdom, whiche for that they tasted of Philosophie, and condemned the vaine superstitious religions of their Goddes, Petilius fearing least by reading of wisdom and Philosophie they folly and religion shoulde bee destroyed, beeyng then Prator in Rome, at which time Cornelius & Bebius were Consuls, by authoritie of the Senate in open sight of al the Citie of Rome burned the Greeke books. For the olde and auntient menne would haue nothyng kept within theyr citie that might hinder their Gods: for before all thinges they preferred their Gods, and theyr religions, and so honoured theyr Priestres, theyr sacrifices, and their bestall Virgines before the Emperours and Senatours, as it appeareth by a Historie in Valerius, that when Rome was taken and conquered first by the French men, and the bestall Virgines enforced euery one burthened with sacred things belonging vnto y goddesse Vesta, to beare those things away, shiffting moze for the sacrifices and rites of theyr religion, in carying theyr bookes, theyr garmentes, theyr goddes: and their thinges belonging thereunto, then they cared for theyr Countrie, friendes, childzen, and goods: Insomuche that L. Aluanius when hee saue the Vestall Virgines taking paines to mayntayne the honour of Vesta vndefiled, her sacrifices vnpolluted, in sauing the ceremonies and religion of theyr Goddes from the enemies, as one that had moze regarde and respect to theyr vaine religion, then carefull of hys

Valerius.
Lib. 1.

wife and Childzen, whiche then beeing in a Chariot to be caried and conueyed from Rome, were commaunded by Aluanus, to come down from the Chariot, and go a foot. where he placed in stead of his wife and childzen, the Vestall Virgins with all their burthens belonging vnto Vesta, their sacrifices and other necessities, and brought them honourably vnto the country of Creete where with great honour they were receiued: & for memozy hereof vntill this time the people of Creete for that they did succour the Vestall Virgines in aduersitie, were by the Goddess Vesta recompensed no lesse for their humanitie in receiuing of her maydes vnto their town, then she gratified Aluanus for his consideration & weighing of her religion: Insomuch, that the coche where her Virgines and her sacrifices were caried, was afterward moze honoured and esteemed, than any triumphant or imperiall chariot. In the selfe same time and perturbation of Rome, when the Capitoll was besieged with the enimies, Caius Fabius perceyuing how religion was then esteemed, girded himselfe like a sacrificer, caried in hande an holse to bee offered vnto Iupiter, was suffered to passe through the middell of his enimies to mount Quirinal, where solemnities and sacrifices were done vnto Iupiter: and that beeing accomplished, he likewise went vnto the Capitoll thorough the middell of the armie wth al his companie, & by this means got h^e victozy ouer his enimies, moze by religion then by strength. So muche was superstition and idolatry honoured and obserued euery where, that the Persians sailed with a thousand Panies to doe sacrifice and solemnitie vnto Apollo at Delphos. The Athenians slue and destroyed all those that enuid or repugned their religion. Diagoras was exiled for that hee wrote that he doubted whether anie Gods were or no, and if Gods were, what they was. Socrates were condemned for that he went about to translate their religion

Caius Fabius.

Val. lib. 7.
Persians.
Athenians.

gion and speake against their Goddess. Phidias that noble and cunning workman was no longer suffered at Athens, but all the while he wrought a picture of Minerva in marble, for it was more durable than yuoze, which when Phidias thought to draine her in yuoze, he was threatened to death, to viltipende so great a goddess, to make her in yuoze which was woont to be honoized in marble. The Romans made lawes at the destruction of Canna, for that great slaughter of Romans which at that warre happened, that the matrones of Rome bewayled and lamented the deathes of their husbandes, their children, their brethren, and friends incessantly, that they shoulde not passe thirtie dayes in mourning, least the Goddess would be angrye, altribing all fortunes good and badde vnto their Goddess. Wherefore it was decreed by the Senatours, that the Mothers and Wyues, the sisters and the daughters of them that were slayne at Canna, at the thirtie dayes end, shoulde cast away their mourning apparell, and banishe their feares, and come altogether in white garments to doo Sacrifice vnto the Goddess Ceres. For it was thought and truelie believed amonge the Gentiles and Heathens, that the Goddess would iustly reuenge those that would at anie time neglect their Sacrifices and religions. Stout Brennis for that he went to Delphos and spoiled Apollos Temple, and neglected his godheade, was plagued grievously, and was thilie reuenged: euen as king Zerxes whose Paues couered the whole Seas, whose armies of men dyed by riuers, and shadowed almost the whole earth, for that hee sent foure thousand souldiours vnto Delphos to robbe Apollo, hee was therefore discomfited in his warres, forsaken of his souldiours, prosecuted of his enemies, and compelled to flee like a vagabond from hill to hill, untill hee came vnto his kingdom of Persia, vnto his great infamie and shame. The like was in

Phidias,

Brennis,

Apollo.

Zerxes.

Z

Carthage

Aesculapius.

Turulius.

Ceres.

Proserpina.

Carthage when the Cittie was oppressed by the Romans, Apollos Temple neglected, and hee him selfe not esteemed, hee reuenged the same: for the first that layde hande vpon him, lost his hande and his arme. Thus in Delphos and in Carthage did Apollo reuenge his iniuries. His sonne Aesculapius, a great god in diuers countreyes, for that Turulius chiefe ruler of the Playes of Antonius, he wed his wooddes which were consecrated vnto his temple, Aesculapius reuenged it after this sorte. When Antonius and Caesar were at warres, after that the hoaste and armie of Antonius were vanquished, and Caesar a victor, hee brought Turulius to bee murdered vnto that place in the wooddes where hee neglected Aesculapius. Ceres when the citie Mileton was taken by Alexander the great, and her Temple therein spoyled and robbed of the soulaours, hee threwe flames of fire into their faces, and made as many blinde as neglected his godheade and maiestie. Dionisius king of Siracusa, for that hee spoyled the temple of the goddesse Proserpina, and robbed this goddesse of her golden garments, flouting and scoffing her rites and ceremonies, nothing esteeming her Sacrifice: and againe for that he commaunded his souldiers to plucke and take away Aesculapius beard in Epidaurus a City in Peloponeso in Græce, because his father Apollo had none: Hee was brought by the goddes from a king in Siracusa to bee a poore Scholemaster in Corinth, and wretchedlye to ende his lyfe by the iust indignation of the goddesse Proserpina. Iuno she lued her anger vpon Fuluius Flaccus for that whē he was Cenfor of Rome, hee caused the Parble Tiles to bee brought from the Temple of Iuno in Lacinia, vnto the Temple of Fortune in Rome. Hee hauing his two sonnes in Illyria at warres, the one by the wzath of Iuno slaine, the other by her pleasure plagued and tormented vnto death, hauing newes hereof, dyed for sorrow and grieve: and the

Senatores

Senatoures knowing the cause, restored the Marble
 Tiles with Embassadors vnto Lacinia againe. The
 wrath of Iuno was the cause of the unhappy successe of
 that noble Consul Varro in the warres of Canna. Her-
 cules forgot not to reuenge the contempt and despising
 of his ceremonies and lawes by Pontius, which once
 he and his name receaued as their god, but by Appius
 perswaded, who then was Censor in Rome, to neglect
 him, he was destroyed, he and all his name, which were
 in number aboute thyrty; and Appius for his coun-
 sell made blinde. Thus the Gentiles and Heathens
 thought that nothing coulde escape unreuenged of their
 gods. This made Masinissa king of Numidia to send
 backe the Quoyr teeth that the Maister of his Shippes
 brought from the Temple of Iuno in Meleta vnto Me-
 leta againe. This made the Senatoures of Rome to
 sende backe againe the money which Pleminius the
 messenger of Scipio tooke awaye from the Temple of
 Proserpina vnto Proserpina againe, fearing the anger
 and displeasure of the gods. Thus were the people blind-
 ed with baine ceremonies of the Priestes, Bishops, &
 Magistrates. Thus were the rude people deceaued by
 dissimulations of y^e Potentates, as Numa Pompilius
 one of y^e first idolaters that were in Rome, would make
 the people belieue that hee had warninges and admoni-
 tions of the Nymph Egeria, to whom hee sayd hee had
 accesse in the night time to bee instructed in the Cere-
 monies of Rome. Licurgus, a lawe setter amongst the
 Lacedemonians perswaded the people that what lawe
 soeuer hee made, it was done by the Oracle of Apollo.
 Zaleucus made the Locresians belieue that his doings
 and proceedings were done by the counsell of Minerua.
 Pisistratus deceaued the people of Athens throught dissi-
 mulations by a woman named Phia, whom hee dress-
 ed like Pallas: hee was brought often times by this
 woman vnto the Castle of Pallas, and the rude peo-
 ple

Hercules.

Masinissa.

Pleminius.

Numa.

Licurgus.

Zaleucus.

Pisistratus.

The pilgrimage

Minos.

Sertorius.

L. Silla.

scipio Affric.

ple thought that shee was Pallas her selfe, and iudged
thereby that Pisistratus might doe what hee would, and
haue what he craved of Pallas. Minos king of Crete,
was wont every ninth yeare to goe vnto a secret place
by him selfe, and there a long time staying to consult
with Iupiter what law he shoulde make vnto the people
of Crete, as hee enformed the people, and so deceaued
them craftily. Thus we see how Licurgus amongst the
Lacedemonians, Zaleucus amongst the Locrians, Pi-
sistratus amongst the Athenians, Numa amongst the
Romans, and Minos in Crete haue deceaued the ig-
norant people with counterfaite talking with goddes,
making them to beleue that the gods counsellled them
and warned them to doe all things that they did them.
Thus by craftie they inuented false goddes, framed
ceremonies, and obserued bayne orders. Sertorius
that famous Sabin, and ruler longe in Rome, was
woont vppon the high rockes of Lusitania, to con-
sult with a white Hart, of whom hee was warned
to auoyde things, and to doe things, to take things,
and to refuse things: insomuch, that to blind the people,
hee woulde attempt nothing vntill he had consulted on
the rocke with this white Hart. L. Silla when at any
time hee went vnto warres, woulde in open sight of
the Souldiours embrace a certayne remembraunce, a
signe which he brought from Delphos with him vnto
Italy, requiring that to keepe promise, as Apollo had
commaunded him. Scipio would neuer take any publicke
affaires in hande, befoze he had gone vnto the Capitoll
vnto the secret aulter of Iupiter, and there continued a
while, to deceaue the people. Thus were they thought
to be the Offsprings of Goddes of the common souldi-
ours, whom they deceiued with false shews, and to this
effect, that the people shoulde flatter and obey them in
all things. And as Liberius did vs to feede Iulius Cae-
sar with flatterie, saying that moztall men ought to de-
nie

nie nothing vnto those to whom the Gods do graunt
all: so did these forenamed Princes hunt for such hono-
as Caesar, Alexander had. Mahomet a great Pro-
phet amongst the Iewes, and a mightie God amongst
Gentiles, to whose lawes vntill this daye the most parte
of the worlde obserue, had his beginning as aforesayd,
dissembling with the people, that a Doone that hee
saught to come euerie daye vpon his shoulders, to seed
on certaine graines of wheate, which hee alwayes dyd
beare in his eares was the holye Ghost, and perswa-
ded the people, that his doings and lawes were appoin-
ted by the holy Ghost, which daily came to consult and
to make orders amongst the people. Wee read in dy-
uers places of the scriptures, that the men of Iuda dyd
builde aulters and make Idols vpon euery hie hill, and
vnder holmes of trees. The Idolatry of the people of
Israell, with the daughters of Moab, vsing their sacri-
fices, and worshipping theyr Goddesses, that GOD the
true Messias did loath and abhorre. Such Idolatrye I
say greiue amongst the Israelites, that Ieroboam co-
mmanded two Golden Calues to be made, and to bee
worshipped, saying: Beholde O Israell beholde thy
Goddess, which brought thee out of the land of Egypt.
These were they y God most esteemed, and they least
regarded it: these were his owne people, and yet they
sought other Gods, saying vnto Aaron: Make vs Gods
to go before vs, Manasses king of Iuda, erected & made
vp aulters vnto Baal to goe before him. Holophernes
said that there was no god but Nabuchadonosor. Na-
buchadonosor commaunded that all people, and nati-
ons, should kneele and worshippe the goulden Image.
Salomon hauing great wisdom of God, y no prince
in Israell had the like, fell in his latter peeres to Idola-
trie, to worshippe the Gods of straunge women. An-
tiochus commaunded Idols to be worshipped, aulters
to be erected, temples to be made, swine to be sacrificed,

Reg. 4.

Reg. 2.

Nabuchado-
nosor.

Salomon.

Antiochus.

and his olone children to be uncircumcised. Thus was
 Idolatry mayntained, that Calues, Dragons, Ser-
 pentes, Sunne, Moone, al the Starres of heauen were
 honored and worshipped as Goddes: Insomuche, that
 when S. Paule went to Athens, and sawe the Cittie
 so addicted vnto all kinde of Idolatrie, his spirite was
 troubled therein: Thus they made vnto themselves
 Goddes most like vnto those that made them: For as
 they heard not the true God and sauour of the worlde,
 perswading them vnto amendment, threathning them
 of correction: Euen so they sained Gods hauing eares
 heard not, hauing eyes sawe not, hauing hands felt
 not, hauing nostrils smelled not, for all the worshipping,
 sacrifices, & kneeling that they did vnto them. O
 miserable man, to forsake him which is the onely sau-
 our and redeemer of man, and to worship those Gods
 which worke the only confusion of man. I doubt least
 some with y rich glutton make their bellies their gods.
 I feare least some with Simon make mony their god:
 naye. I doubt moste of all least some make themselves
 goddes with Lucifer, or w Darius king of Persia, who
 by a lawe made an edict, that no man might aske any
 thing of other Goddes for thirtie dayes, but of King
 Darius. The originall beginning of Idolatry, as lear-
 ned wryters affirme, was that the prince of the worlde,
 which is y diuel exercising Art, practising his diuinati-
 ons, shifting such sundry shewes, powred such errorrs
 into mens heartes (for that prodigious actes and mira-
 cles, which Diuelles, and men by Diuelles wrought
 were seene) that men were blinded with the shiftes of
 Satan, which as Saint Paule said could chaunge him
 selfe like an aungell of light. So that some by sorcerye
 some by conjuring, some by this craft, & some by y diuel
 which goeth aboute like a roaring Lion to encrease
 his kingdome, became Goddes on earth: some agayne
 for strength, some for building of Cities, some for in-
 uentions

Some honor
 their bellies
 as Goddes.

Darius.

ventions of thinges, were had and counted in the number of Gods: as Isis amongst the Egyptians, Gabyrus amongst the Macedonians, Mithra amongst the Persians: Euen so with the Rhodjans, and Messagetes was the sunne honoured, amongst the Latines Faunus, with the Romans Quirinus, with the Babylonians Belus, with the Sabines Saturnus, with the Grecians Vranios, and so Iupiter in Creet, Apollo in Delphos, as is before said. They had certain beasts appointed for the sacrifices, and consecrated vnto them, as an Ox vnto Minerua, a Hart vnto Diana, a Sow vnto Ceres, a Swan vnto Venus, a Cocke vnto Aesculapius, a Bull vnto Neptune, a Goate vnto Faunus, an Asse vnto Priapus, a Hogge vnto Bacchus, a Goose vnto Isis, a Decocke vnto Iuno, besides this, the Persians offer vnto Phoebus a Horse for a sacrifice, the Carthagians euen untill the destruction of Carthage, offered a Childe vnto Saturne. The Eagle was appointed for Iupiter, the Phoenix for the Sunne, the Raven for Apollo, and the Pie for Mars. A further superstition was amongst the Gentiles, that trees, blockes, & such dumbe things were likewise consecrated and hallowed vnto theyr Goddes: as the Oke vnto Iupiter, the Baye vnto Apollo, the Vine vnto Bacchus, the Poplar vnto Hercules, the Olive vnto Pallas, the Pine tree vnto Cibeles, the Myrtle vnto Venus: and the Cypress tree vnto Pluto. Thus with beastes, birdes, blockes and stones honoured the Gentiles their Gods. There was almost nothing in all the whole worlde, but it had the name of a God. Amongst the Gentiles, Dogs, Oxen, Calues, Serpentes, Dragons, and such others,

The pilgrimage

Of the first beginning of shauing, and of the use thereof, with much making of the heares of the head,



The Lacedemonians were wont to extell all other nations in letting their heires of their heades and beardes to growe, as an oznamient and a comely setting forth of man.

Wherefore Licurgus dyd defende the same, saying that as the heyyes of the heade were

comely and seemelye vnto beawtiful meime: so were they a terror and a fearefull sight vpon the deformed manne for the enimies to looke vnto. Nicander, therefore, heyinge demaunded why the Lacedemonians and the people of Sparta dyd so esteeme they bearded and bearie lockes of haire vpon they heades: he sayd, Because it is a mosse naturall garment, & most comely vnto man, to haue that which is best in sight, and least in charges. The aumtient Greeces, and specially the people of Athens, as soone as anye was once past foure teene yeres of age, had a custome and law that they shoulde be brought vnto Delphos, to offer they saye haire, their gay and stifeling bushes of their head vnto Apollo, as a sacrifice of their first fruit, and a paim oz pledge of their homage to God Apollo. So much esteemed they they haire, that they thought nothing to be so acceptable vnto Apollo, as that whiche was most grateful vnto the. The Thracians likewise had such regard vnto their haire of their heades, that they kemed it, and decked it vpo their forehead, with curling knots vpon long haire, so that their chiefe care & studie was to trimme those which they esteemed most. In India

the

Sparta.

Athens.

Thracia.

the subiectes in all thinges obeyed they; Wyince and the lawes, but in shauing their haire, which by no meanes they woulde agree vnto. The Argiues loued so well their haire, that being conuicted by the Lacedemonians at Tiria, they shaued their haire, bewayled & wept their misfortune so much, that they bolded neuer to let their haire growe befoze they woulde recouer againe Tiria. The Greekes honozed their long haire, and so esteemed their beardes, that Homer was wonte to call them *Carecomontas*, that is to say, saye haired. It shoulde seeme that the Macedonians made too much of their haire & beardes, for at what time Alexander the great, had gathered all his power and force to take his conquest in hand, being demaunded of his souldiers whether in them any thing were to bee amended, the wise Wyince considering the great hurt and inconuenience that shoulde happen chiefly in warres vnto those that were long haired or long bearded: And againe being loth to offend his souldiours, for that he knew well that they much esteemed their beardes, hee smiling merrily spake, I see no want in you no; no but outwardnesse: but I wishe your beardes and long haire were at home untill your returne. They mervayling much at his request, Parmenio answered and sayde: that the Macedonians wot not what you meane thereby: then Alexander perceyting that his souldiours were angry for his desire and wishe, sayd, because long haire is dangerous, and specially amongst the enemies: there is no better holde then by beardes or haire. But it seemed that they had rather to be conquered like men in their beards, then to be conquerers like boies without beards. As for the Romanes, haire delighted them so much that there was no shauing scene, no Barbers knowing, until Pu. Ticinius brought certaine Barbers out of Sicilia vnto Rome. But for the space of foure hundred and foure and fifty yeares, Rome nourished their long

Argiui.

The Greekes:

Parmenio.

Plini. Lib. 7.
Cap. 59.

Aa.

haire

The pilgrimage

haire before, as that which they best delighted in for the time. Affricanus was the first that ever delighted in Barbers, and next vnto him was Augustus Caesar successor of Iulius Caesar. Besides these countries and famous kingdoms, diuers others there were that so made of their haire, that to obserue orders, & to auoyde daungers of warres. they did haue dyuers partes of their heade much against their will: yet for custome sake

Maxies. Maxies people in Aphrica, doe vse to shane the right side and to let the haire growe vpon the left side. Againe, the people which Strabo called Anafes, do haue their former haire vpon their foreheades, and yet they make much of the hinder part of the heade, where they suffer their haire to growe very longe. The Maceans haue little haire vpon the crownes of their heades like Priestes sometime, and yet suffer all their haire to hang down in order about their faces. Herodotus in his fourth booke doth name a people which is called Machleis and Abantes, which for that they be warriours and alwaies in the field face to face with their enemies, they haue their haire before, and suffer it to growe behinde. The Euboians euen so let their haire growe behinde vpon their backes very longe, and yet enforced of necessity to cut it before for feare of the enemies. It seemed that either Barbers were skant, or not knowne in those dayes, or els haire much set by, and esteemed of all men. For Suetonius that writ the lyes of Emperours doth report that the Emperour Caligula, was wont for enuy to those he met, to haue their haire of behinde, knowing well that nothing might molest them so much, as to haue their haire of: for he was so enuious, that if hee sawe any that had fayre golden haire, hee woulde haue it of streight with his owne hande. Beardes were so set by, and so esteemed were haire in those dayes, that women kinde were so forbidden by the lawe of the twelue tables to haue any parte of the face.

Maxies.

Anafes.

Maceans.

Euboians.

Caligula.

face, to proue whether haire might growe or no. Oc-
cassions were ministred vnto them sayde they by their
longe haire, and bearded, to knowe them selues and
the state of their body. For an olde man in the cite of
Sparta being asked why he ware his bearde so longe, he Sparta.
answered: that in beholding the graye haire in my
bearde, I may doe nothinge vnseemely nor vnworthy
of such graye haire, for a good man is alwayes prickt
with stings to liue veruouly. Demonax was known
by his beard to bee some graue Philosopher of him that Demonax.
demaunded him what kinde of philosophie he professed,
not knowing him otherwise than by his bearde. The
tyraunt Dionisius to spighte the citizens of Epidaurus
toke the golden beard of Esculapius away out of the
temple, to moue them to greater displeasure. At what
tyme Aristippus was brought vnto Sinus house the Aristippus.
Phrygian, which was so dressed with cloth of Arras, &
pretious hangings, that the very flowers so gorgeously
shined, that hee coulde not finde in the house a place to
spitte, without some offence, hee spit in his handenap-
kin, and thue it into Sinus face, who was all bearded,
hee being angrie therewith, demaunded the cause why
hee so litle esteemed him, for that sayd Aristippus, that
I salue not in all the house so foule a place as that
which shoulde haue bene most cleane, meaninge hys
bearde, and though it was merily done of Aristippus,
yet it was not so merily thought of Sinus, which more
esteemed his bearde, than Aristippus esteemed all his
pretious clothes, and golden hangings. The like did
Ieronimus surnamed Rhetus make of his bearde, for Rhetus.
when I see, sayd hee, my beard, than I know right well
that I am a man, and not a woman: and then knowing
my selfe to bee a man, I am ashamed to doe any thinge
lyke a woman, eyther in woord or deede. Much more
might hee here alleaged, for the auctorities of bearded,
and for esteeming of long haire, for there is no coun-
try

The pilgrimage

try be it euer so ciuill, but it is addicted vnto some peculiar qualities, neither is there any man be hee euer so wise, but both glozy in one thing moze then in another: as the wise man in his wisdom, the learned man in his knowledge, the ignozant man in his folly, the proude man in his person, the selfe louer in some place moze than in other, either in his face, body, legge, middle, foot: yea, in hande and haire, and specially many do make much account of their bearde, kembing, decking, handling and setting it in order alwayes. But because people are mutable and full of chaunge, and that time altereth all things, wee will no further proceede in this, though men may misiudge of others concerning their long haire and beard: yet I say iudgement is not safe in this poynt, for it may be that they preferre the rusty rude countrey Poet Hesiodus, before the warlike and eloquent Homer, as Panis king of Calcides, or as Midas did iudge Pan the Piper before Apollo the god of Musicke. Hard it is to iudge of men, whether the bearded man, or the beardless man is to be preferred, the long haire or the short haire to be esteemed: for vnder straunge habite lurke hidden qualities, for vnder a ragged cloake (as the Graeke proverb is) lyeth wisdom as secretly, as vnder a Velvet Colone.

Panis.

Midas.

¶ Of



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Egypt
and the
spies,

Of diuers kindes and sundry fashions of
buriall amongst the Gentiles.



The auntient Egyptians way-
ing the shortnes of mans life, little
esteeming the time, did prouyde
such sepulchres against they died,
that they accounted they graues
an euerlasting habitatio. Ther-
fore in life time they studied howe
to make suche gorgeous graues

as should bee perpetuall monumentes after deathe. In
somuche that three hundred and threescore thousande
workemen were twentie yeres in building a huge and
a monstrous worke to burie their bodies, whiche for
the bignesse therof, was counted one of the seuen won-
ders, named at this daye the Pyramides of Egypt.
Plini saith that the three Piramides were made in E-
gypt betwixt the Citie of Memphis and Delta: and
king Ceopes as Herodotus affirmeth, began to make
the first, and as Diodorus saith, his brother Cephus be-
gan the seconde, and the third, king Mycerinus, as both
Herodotus & Diodorus agree. Some say that Rho-
dope a harlot and a strumpette, but beeing married
vnto king Phameticus and left a widowe, shee made
as Strabo saith the thirde Piramides; but to this effecte
they were made as common sepulchres, to receaue
dead menne as ghestes to dwell alwaies therein, wth
suche ceremonies first, that beeing deade they fill
the scull of his head with sweete odours, and then they
rip his body with a sharpe stone of Aethiope which the
Egyptians haue for the purpose, and pource his bodie
and then being stopt with fragrant odours and sweete
spices, they sewe vp the body, which beeing done, they

Diodorus
Lib. 2.

Pyramides.

Ceopes.
Cephus.
Micerinus.

The orders of
the Aegyptians
and buriall.

The pilgrimage

Ethiopians.

Scythians.

Romans:

Herodianus.
Lib. 4.

Assirians.

put him in fine sūdōn cloth, hauing his likenesse made vpon a hollow worke, wherein they put the body, with many other suche ceremonies, onely to saue the bodye from any putrifaction. For they thinke as the Stoicks do: So long say they shall the soule flourish and liue, as the body is vnpurified: for as the bodies perish, so doth the Egyptians beleene that the soules decay. The Aethiopians haue suche care of the dead, that beeing dressed with all kinde of odours, they put him in such sumptuous tombes, and gorgeous graues, that the sepulchres are compassed and made ouer with fine glasse. The Scythians when they kinges & noble men die, they must haue to beare the company vnto the graue, one of the concubines, one of the chiefe seruantes, and one of their friendes that loued them best aliuē: they I saue must accompany and solow them vnto the graue being dead. The Romaines had this custome, that if any mā of countenaunce and credite should die, his sonnes and daughters, his nigh kinsmen and best beloued friendes as Cicero doth write of Metellus, should put him in a fire made for that effecte and purpose, vnlesse hee were one of the Emperours, whose funerall pompe was much more sumptuous: for then his bodie shoulde be carried by the Senatours vnto the market or common Hall of Rome: Then the second day he shoulde be carried by certaine young noble men vnto Martius field, where a Tabernacle was made muche like a Towre, all of oyle Wood, and there after much solemnitie and ceremonies done, he that succeeded him as an Emperour, should first put fire in that worke, and then all men busie to see the body burned: And when they had burned him vnto ashes, they woulde let an Eagle flee from the top of some high Towre, which as they supposed should cary his soule into heauen. The Assirians did vse to annoynt the deade bodies with honye and ware, and with studie and care to reserue it from anye putri-

putrification. Such straunge order of burial was in India, that the women of that countrey thought no greater fame nor woorthier renowne, then to be burned and buried together with their husbands. The Thracians are much to be commended heerein, which at the birth of any of their friends childzen, vsed to weepe and bewaile the miserie and calamitie that man is bozne vnto: and at the death of any of their friends, they reioyce with suche mirth and gladnesse, that they pass these woꝛldly miseries, that at the buriall thereof, euen when the corps doth goe out of the house, they altogether say w one voyce: Fare well friend, goe befoze, and we folloꝛw after. And so the corps goeth befoze, & all his friends folloꝛw after him with trumpets, musick, and great mirth soꝛ ioye that hee is gone out of the vale of miserie. Plato that diuine Greeke and noble Philosopher, made the like lawes in Athens, that when any of the chiefe officers shoulde die, hee appointed that mourning weedes shoulde be there, but all in white apparell, and that fiftene younge maydes and fiftene younge boyes shoulde stande rounde about the corpses in white garmentes, while the Priestes commended hys life vnto the people in an open Oracion, then he shoulde be brought very orderly to the graue, all the younge Childzen singing theꝛ country Hymnes, & they with y antient men following: and the graue shoulde be couered with faire broad stones, where the name of the dead, with his vertuous commendations and great prayse were set vpon the stone. The like graue the Italians vse at this day, and diuers other countries. And as these & others had the like ceremonyes to the prayse and commendations of the dead: so others little esteemed and regarded suche thinges, in somuche that the Persians were neuer buried untill fowles of the ayre and Dogges shoulde eate some parte thereof. The Mes-

Indians. ✕

Thracians. ✕

Athenians. ✕

Messageres.

The pilgrimage

Tiberani.
Albans.

Nabathæi.

Parthians.

Nasomones.

Caspians.
Hircanians.

Isidones.

Hiperborci.

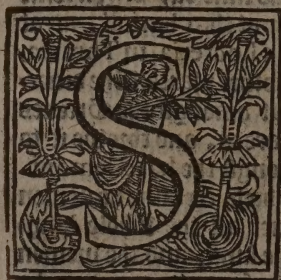
should die by sicknesse, but if the parentes wared olde, the children and the next kinsmen they had should kill them, and beeing killed to eat them by, supposing that they: fleshe was moze meete for them to eat, than of woymes or anye other beastes to bee deuoured. The people called Tibareni, those that they loued best in youth, those would they hang in age: Euen so the Albans certaine inhabitauntes about mount Caucasus thought it vnlawfull for any to care for the deade, but straight buried the as the Nabathæans doe bury they: kinges and rulers in dunghilles. The buriall of the Parthians was nothing else but to commend them vnto beastes of the fielde, and fowles of the ayre. The Nasomones when they bury their friendes, they sette them in the graue sitting. But of all most cruely deale the Caspians, and the Hircanians, which kill they: parents, their wiues, they: brethren, they: kinsmen, and friends & put them in the hie waye halfe quicke, halfe dead, for to be deuoured of birds & beastes. The fashion & custome with the Isidones, rude people of some part of Scithia, as Plini in his fourth booke affirmeth, is to call they: neighbours and friendes together where the dead ly, and there merrily singing & banquetting. they eate the fleshe of the deade, and make the skull of the deade a drinking cuppe, all couered with gold to drinke withall. Againe the people called Hyperborei, thinke no better graue for their friendes, when they bee olde then to bring them to some hie bank of water or great rocke, and thence after much feasting, eating and drinking, in the midst of their mirth, their own friends to throw them downe into the water headlong. To seeke and to searche histories, to many such burials might be founde amongst such rude and beastly nations. Notwithstanding in diuers regions so esteemed, that the greatest infamie, the severest punishment was for any offender, was not to be buried: this the Athenians vled

used towarde those that were traytours to their coun-
 trey. And the Egyptians if any tined a misse, he should
 be caried dead to the wilderness to be deuoured of wilde
 beastes. The Persians likewise brought y^e bodies of men
 condemned to be eaten of dogges. The Lybian's thought
 them most worthe of solemne buriall that dyed either
 in warres or were kyle by wilde beastes. The Macedo-
 nians had great care in burning the dead souldiers that
 died in fieldes. Amongst the Gentiles there were cer-
 taine dayes appointed for mourning after the death of
 their friends. Licurgus lawe amongst the Lacedemoni-
 ans was that they shoulde mourne but eleuen dayes.
 Numa Pompilius decreed that the children after their
 parentes death, the wiues, then husbands, &c. shoulde
 mourne tenne monethes, though by the Senatours it
 was enacted at the warres in Cannas that the Romanes
 shoulde mourne but thirtie daies. Amongst the Egypti-
 ans they had a custome to mourne after their kings died
 threescore and twelue dayes, but generally the mosse
 custome was to bewaile the dead nine dayes. In some
 places mourning was forbidden at their buriall, as at
 Athens by the lawe of Solon, in Loecetia, in Thracia,
 in Cous, in Libia. and in diuers other places. The diuer-
 sities of mourning was such, that amongst the Greokes
 they shaned their heades and beards, and theye w^o it to
 the graue with the deade. Amongst the Lacedemoni-
 ans, when the kinges of Sparta died, certaine hozenmen
 were appoynted to fratriple ouer all the whole king-
 dome, certifying the death of the king, and the women
 in euerie citie, did beate their brazen pottes, and make
 great heauy noyse for the same. The Egyptians do
 mourne after this sort, they rend their clothes, they shut
 their temples, they eate no meate, they smere their
 faces with dirt, and thus abstaining from washing their
 faces threescore and twelue dayes they lament and be-
 waile the death of their kinges and friends. The Car-

The pilgrimage

thaginians cut their haire of, mangle their faces, beat their breasts. The Macedonians likewise haue their haire bewayling the death of their friends, as we reade of Archelaus, king of Macedonia, who shaued his haire at the buriall of his friend Euripides. The Argiues and the Siracusans accompany the dead to y^e graue, in white clothes, bespotted with water and claiue. The Matrones of Rome threwo of their fine apparell, their ringes and cheynes, and did weare black garments at the buriall of their friends: but I burne candle in the day time, to write of such infinit ceremonies that the Gentiles had at their burials. Therefore better to ende with fewe examples, then to weary the reader with too many histories, for this cause, sith all men know that all people haue their seuerall maners, as well liuing as dying, for continuance of time, and distance of ground alter the same.

Of Spirits and Visions.



And yet many things happen by course of nature, which timorous and fearfull men, for want of perfection in their senses, suppose to be spirites. Some so fable of sight, y^e they iudge shadowes, beastes, bushes and such like to be spirites. Some so fearefull of hearing, that they thinke any sounde, noyse, whistlings and so forth, to be some bugges or deuils. Hereby first spread so many fables of spirites, of gobblins, of bugges, of haggies, and of so many monstrous visions, that olde women and aged men schooled their families to beleue such things, who iudged it sufficient autho

authoritie, to alleadge the olde tales tolde by their pa-
 rents in their aged yeeres. The Gentiles because they
 were giuen muche vnto idolatry and superstition, did
 credite vaine and foolish visions, which oftentimes by
 suggestion of deuils and by sonde fantasies conceiued,
 did leade their liues by perswasion of spirites, either in
 attempting any thing, or in auoyding any thing: for
 Suetonius both write, that when Iulius Caesar straid in
 a maze at the river Rubico in Italy, with waueryng
 minde, musing what were best, to passe the water or no,
 there appeared a comely tall man, piping on a fluted
 vnto whome the souldiours of Caesar flocked about to
 heare him, and specially the trumpettiers, of whom he
 sodainely snatched one of their trumpettes, and leapt
 forthwith into the river Rubico, and straight sounded
 out with a lustie blatt a larum, wherewith Caesar was
 moued and saide, god lucke mates, let vs go where the
 Goddes doe warne vs. It is written in Plutarch, where
 Brutus was determined to transport his armie out of
 Asia vnto Europe, being in his tent about midnight, he
 saue a terrible monster standyng fast by him, without
 anye wordes, wherewith hee being sore affraide, ven-
 tured boldely and demanded of him what hee
 was, vnto whome hee answered and saide: I am thy
 euill ghost, which at Philippos thou shalt see againe:
 where when Brutus came, being banguished by Au-
 gustus Caesar, remembryng the wordes of his foreseene
 vision, to auoide the hands of his enemies slue him selfe
 to verifie the same. The like happened vnto C. Cassius,
 which by the like sight was enforced to kill him selfe, for
 hee was warned that the murder of Caesar shoulde bee
 reneged by Augustus his Nephew. Sightes were
 so seene amongst the Gentiles, and so feared and esteem-
 ed, that all the actions of their liues were thereby or-
 dered. Tacitus as Fla. Vapiseus reporteth when it
 was tolde him that his fathers graue opened of it selfe,

Triton appea-
 red vnto Cae-
 sar.

Plutarch in the
 life of Brutus.

Brutus slue
 him selfe.
 Cassius slue
 him selfe.

Tacitus ma-
 keth him

selfe readie to
die by the
sight of his
mother.
Pertinax.

Balthasar sawe
a hand writing
on a wall.

Heliodorus
saw a horsemā
threatning
him.

Athenians.

Lacedemonie
ans.

and seeing as he thought his mother appering vnto him
as though shee had been aliue, knew well that he should
soo^{thly} after die, & made himselfe ready therunto. Where
appered vnto one Pertinax as I. Capitolinus reporteth,
thre dayes before hee was slaine by a thrust, a certaine
shadow in one of his fishpondes, with a naked sword
in hand, threatning to kill him. Neyther may we so litle
esteem the authoritie of graue and learned men in di-
uers of their assertions concerning sightes and visions,
though diuers fables be alledged & aduouched for truth,
with simple and ignorant men. Wee reade in the sacred
scriptures diuers sightes seene, diuers visions appearing
and sundrie voyces hearde. Wee reade that King Bal-
thasar, being in his princely banquettes, sawe a hande
writing vpon the wall ouer against where hee sat at ta-
ble, what his ende should bee. It is read in the thirde
Chapter of the second of the Machabes, that a horse ap-
peared vnto Heliodorus, which was seruaunt vnto Se-
leucus king of Assyria, as hee was about to destroy the
temple at Ierusalem; and vpon the horse seemed to bee
a terrible man, which made him to wardes him to overcome
him, and on each side of him were two yong men of
excellent beautie, which with whippes scourged Helio-
dorus. The like appeared vnto Machabeus, a horsemā
in shining armour all of golde, shakynge his speare, to
signifie the famous victorie that Machabeus should ob-
taine. Many such like visions we reade of in scriptures,
but let us returne vnto the Athenians, who thought
when Miltiades addrest his people against y^e Persians,
hearing terrible noyse, with sight of certaine spirites be-
fore the battayle, to haue victorie ouer the Persians, iud-
ging those sigoles and visions to be the shadowe of Pan.
Likewise the Lacedemonians before they were van-
quished in the battell at Leuctris, their armour moued,
and made exceeding great noyse in the Temple of
Hector, so that at that time the doores of the Temple
of

of Hercules being fast shut with barres, opened so-
dainly of their owne accorde: and the armour which
hong fastened on the wall, was founde lying vpon
the ground. Plini writeth in the warres of the Danes,
and Appianus affirmeth in the warres at Rome,
what signes and wonders, what miserable cries of
men, clashing of armour, and running of horses were
heard, in so much that the same day that Caesar fought
his battaile with Cn. Pompeius, the crye of an armie,
the sound of trumpets were heard at Antioch in Syria.
But I will omit to speake of such thinges, and take in
hand to entreat of spirites, which were both scene and
hearde of wise and learned men, and of visions suppo-
sed of the wisest to be the soules of the deade men: for
Plutarch writeth in the life of Theseus, that diuers and
sundry men which were in the battaile of Maratho-
nia against the Medians, affirmed that they sawe the
soule of Theseus armed befoze the host of Greekes, as
chiefe generall and Captaine, running and setting on
the barbarous Medians, whom the Athenians after-
ward for that cause onely honoured as a God. It is re-
ported by historiographers that Castor & Pollux haue
bene scene often in battailes after their death, riding on
white horses, and fighting against their enemies in
campe: insomuch that Plutarch testifieth that they were
scene of manie in the battaile against Tarquinius.
Hector besought Achilles after hee was slaine by him,
not to throw his carkasse to be deuoured of dogges, but
rather to deliuer his bodie to be buried vnto his olde fa-
ther Priamus and his mother Hecuba: Euen so King
Patroclus appearing in like maner after death vnto
Achilles, desired him to bestow vpon his bodie all fune-
ral solemnities. Virgil testifieth how Palinurus & Nei-
phobus appeared vnto Aeneas: the one being his ship-
man, the other his brother in law. Their wandring
ghostes neuer ceased untill such exequies were done

Theseus ap-
peared after
death.

Castor & Pol-
lux appeared
after death.

Hector appea-
red after death.

Patroclus.

Palinurus.
Deiphobus.

The pilgrimage

X Phetonissa sup
posed to rayle
the soule of
Samuel.

X
Pausanias.

unto them as *Aneas* had promised. It is thought that the Witch *Phetonissa* of *Endor*, raised the soule of *Samuel* at the commandement of *King Saul*, to foreshew the successe and end of the battaile of the *Philistines*. It is read in *Lucan* the Poet, of a Witch named *Eriotho* dwelling in *Thessalia*, that reuiued and restored to life a souldiour lately dead, at the request of *Sextus Pompeius*, to know the end of the warres at *Pharsalia*. One Historie I must repeat, which *Plutarch* reciteth in the life of *Cimon* that one *Pausanias* after he had taken the Citie of *Bizance*, being in loue with a faire damosell named *Cleonice* a maide of noble parentage, hee commanded her father, which durst not resist him, to send his daughter vnto him to vse at his pleasure: which when the maide came, hee being fast a sleepe in his bed, the Virgin being shamefast and fearefull, in putting out the candle, comming in the darke towarde *Pausanias*, stumbled at the stoele, which with the fall, sodenly waked *Pausanias* from sleepe, thinking some foe or moztall enimie of his to be there, hauing his sword hard by, Aue the Virgine: but she being so flaine, would neuer after suffer *Pausanias* to take anie quiet rest, but appeared vnto him allwaies, saying: *Recompence the iniurie and wrong thou diddest vnto me, by equitie and iustice, following him as hee fled, from place to place, from Bizance vnto Thracia, from Thracia againe vnto Heraclea, from Heraclea vnto Sparta, where he famished for hunger.* *Matthew* in his *seuente Chap.* beareth record that *Moyles* and *Elias* after they were dead many hundred yeares before *Christes* incarnation, yet appeared bodily and ghostly on mount *Tabor* vnto *Christ*, where they spake and communed with our Lord and Sauioz. The soule of *Lazarus* did not onely appeare as *John* saith in his eleuent chap. but came againe both bodie and soule in a true token of our sure resurrection. But as the appearing of those

sighes

fightes at Gods appointment were most true, so it is
 most horrible to giue credite that the soules of men af-
 ter death, doe either by visions or by bodily apparance
 shew themselves: but the diuel is well beaten in expe-
 rience of things, & knoweth best how he may deceiue the
 wisest sometime, for he is subtil & craftie. If the Parti-
 ner know when stormes and tempests arise: if the Phi-
 sition iudge by the Urine, the state and daunger of the
 patient: if the skillfull Astronomer can manie yeare be-
 fore exactlie foretell the Eclipse of the Sunne & Moone:
 if in fine the practised souldier knoweth straight where
 the victorie shall happen: no maruel it is that the di-
 uel an olde souldier can foretshew things to come: And
 make things apparant of nothing. What made Theo-
 doricus to espye the terrible & threating countenance
 of Symmachus, which he slue before in a fishes head be-
 ing brought before him on the table at supper, at the
 which sight he fel so feare into a grievous sicknesse, & so
 dyed: the diuel. What caused one Bessus of whom Plu-
 tarch maketh mention in his booke *de sera numinis vin-*
dicta, after that he had kild his owne father, and a long
 while hidden himselfe as a murtherer, at last being by
 the diuel moued to throwe downe a swallowes nest
 with a speare, and killing the young swallowes, he was
 of the companie about him misliked for his crueltie
 vnto poore birdes, and taunted of his companions for
 his tyrannie therein: but hee answered and excused
 himselfe, saying: why should I not kill those that accu-
 sed me of my fathers death, and cryed out vpon mee a
 long while that I shoulde kill my father? They which
 were present being amazed at his talke, tolde the
 King thereof, which caused him to bee apprehended and
 examined by that euidence, hee confessed the murther.
 These are the drifts of duels, the shifts of Sathan at
 all times, and in all countries. Paulina the chaste wife
 of Saturnus a Romane, was of such excellent beautie,

Theodoricus
 was ouercome
 by a fish.

Bessus was be-
 trayed by
 Swallowes.

The pilgrimage

Paulina.
Mundus.

of such noble parentage, and of such godlie life, that whē Decius Mundus a young knight of Rome, who being enamoured with her beautie, sought sundrie meanes a long time to none effect (for neither golde nor treasure could allure this sober and chaste Paulina to consent to sinne) hee perceyning how she was bent to temperancie, and to renounce all filtie lust, gave himselfe willing to dye, in the meane time the diuel practised a feate with Ide, a maide which dwelt in house with Mundus father, to bring this purpose to passe: this maide knowing well the constancie and honest life of Paulina, and how religious she was to serue the goddesse Isis, inuented this fraude: she went and talkt with some of Isis Priestes, opening the whole matter in secret vnto them, promising a great rewarde to saue that their God Anubis had sent for Paulina to lye and to accomplish loue with him: This being done by the elder Priestes, her husband Saturnius was verie ioyfull that the great God Anubis had vouchsafed to send for his wife, she being as gladd, boasted and bragged of the same amongst her neighbours: and went to the temple of Isis where likewise Anubis was worshipped: being sent by her husband very braue & gorgeous, where the young and lustie knight Mundus by the aduice of the Priestes hid himselfe vntill Paulina came, which embracing her in the darke accompanied with her till he had satisfied lust all the night. When in the morning the matter being knowne, she rent her heares & clothes, and tolde her husband Saturnius how shee was dealt withall: her husband then declared the whole matter vnto the Emperour Tiberius, who hauing perfit knowledge by diligent examination, did hang the Priestes and the mother of the mischief Ide, commanded the image of Isis to be sunke in the riuer of Tiber, and banished Mundus out of Rome, so that vnder the colour & pretence of holinesse, diuers Stratones and maides were

de-

defloured, abused mens wiues & daughters: as Ruffinus
 testifieth of a certain Priest in Alexandria in Egypt na-
 med Tyrannus, who vsed such shifts, and practised such Tyrannus.
 feats to haue his desire accomplished, & his lust satisfied,
 with such women and maidens as he thought god, say-
 ing, that the great God Saturne whose Priest hee was,
 sent for them to come vnto the temple to Saturnus, and
 there vntill his wickednesse was knowne, hee vsed vnder
 pretence of the great Saturne which was honoured
 in that Citie, his filthie lust & horrible life. We reade the
 like almost of Numa Pompilius, that he bare the people Numa Pom-
pilius.
 of Rome in hand, that he had familiar company with the
 Goddesse Aegeria, because hee might purchase the more
 credit and authozity vnto his lawes & orders. These are
 the toozkes and shifts of wicked men; which deceiued
 alwayes the rude people with vaine religion and su-
 perstitious holinesse, which the deuill the father of lyes
 did bewitch and allure them to belaeue fantastick vi-
 sions to be the soules of dead men, the deuilles appea-
 ring themselues like men, letting them to vnderstande
 that they were the soules of such men as they appea-
 red like vnto: as Romulus the first King and founder Romulus a
God after
death.
 of Rome, appeared after his death, walkyng by and
 down by Atticus house vnto Iulius Proculus, charging
 him to erect him by a Temple in that place where hee
 walked, saying that hee was now a god, and that his
 name was Quirinus. Remus likewise king Romulus
 his brother, appearing vnto Faustulus and to his wife.
 Laurentia sometime his nourse, complayned of his mi-
 serable death, desiring them to make labour that the
 same day to wherein hee was slaine, might be accompted
 amongst their Holidaves, for that hee was canonized
 amongst the goddess. Wee reade in Lucan how that the
 soules of Silla and Marius, two famous and renowned Silla and Ma-
rius scene af-
ter death.
 Romanes were alwayes walking and appearing vnto
 men befoze they were purged by sacrifice: for the de-

The pilgrimage

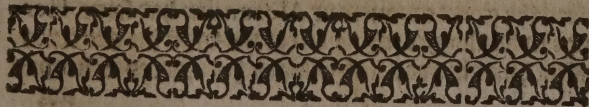
Caligula.

nills made the people beleue when the bodies shoulde
bee buried with all funerall due therunto belonging, the
soules should haue rest to practise superstition amongst
them, as you heard a little befoze. What complaint
made Hector & King Patroclus vnto Achilles: What
request made Palinurus and Deiphobus vnto Aneas,
which Homer and Virgil write of, for the burial of their
bodies? Suetonius writing of the liues of Emperours,
sheweth how Caligula sometime Emperour in Rome,
after he was dead, being halfe burned and buried, for
that he wanted due solemnitie of burial, appeared in the
Gardens of Rome called Lauriani to the keepers, trou-
bling and molesting them very much, vntill his sisters
caused him to be taken vp, and commanded he should be
thoroughly burned, and solemnely buried. There was in
Athens by report an excellent faire house set to sale, for
that no man durst dwell within it: for about midnichte
continually there was heard sound, noyse, clashing of
armour, and clattering of chaines, and there appeared
an image or shape like an olde man, leane and lothsome
to behold, with a long beard, staring haires, and fettered
legges. This house hauing a peece of paper vppon the
dore, concerning the sale thereof, for that no man would
venture to dwell in it: Athenodorus a Philosopher
returning from Rome, where he abode a long time with
the Emperour Augustus Cesar vnto Athens, and read-
ing the writing vpon the dore, he hired the house, and
commaunded his seruant to make his bed in the highest
chamber in the house, where he setleth himselfe to mark
and behold thinges that would happen: being thus in
study, first hee heard the sounde and rattling of chaines,
and then he sawe an old man becking toward him to fo-
low, the Philosopher went after him with his candle in
his hand into an inner court, where the image left him
alone and vanished. Athenodorus the next morning
caused the rulers of the Citie to dig vp that place, where
they

they founde diuers bones of dead men, these were com-
maunded by the Philosopher to bee burned solemnely,
which being burned, the house afterward was quiet and
still without either noise or sight. Thus the deuill solweth
the seed of supersticion, and maketh oftentimes his aun-
gels to wooke miracles. What strange woorkes did that
conturér Bileam bring to passe by the meanes of deuils?
What wonders wrought that wicked Appolonius by
the helpe of Satan? What maruels, sholues, and sights
did Simon Magus vse by the industry of false spirites?
What did not Pharoes sorcerers oftentimes attempt by
persuasion of deuils? Marke their ende, and iudge of
their life: the one breaking his neck, the other drowned
in the red Sea, and so the rest ended their liues misera-
bly. Too many haue bene, and I feare are yet, that giue
credit vnto such vaine illusions and phantasticall sights.

Cc 2

Of



The pilgrimage

¶ Of dreames and warnings.

Bruso. lib. 6.
Cap. 8.



Pirrhus.
Plutarch. lib. 27

Alexander.

Amongest the Gentiles dreames were so obserued, that the vaine superstitious noting of y^e same, was the whole trust and hope of their countries, friendes and liues. For when the Kinges of India take their rest, they are brought to bed with all kinde of melodie and harmonie euerie man kneeling vpon his knees, beseeching Morpheus the God of sleepe, to reueale those thinges vnto their King, that shoulde bee commodious and profitable vnto the subiectes. They thought themselves well instructed when eyther by Oracles they were perswaded, or else by visions suggested. King Pirrhus knewe well that his dying daye was at hande, when hee besieged the Citie of Argos, and saue in the market place a brasen Wolfe, and a Bull, which the Argyues for memozy of thinges past, and atuncient monuments had put vp, for hee by an Oracle had to vnderstande, at what time hee shoulde see a Bull and a Wolfe fightyng together, hee shoulde then prepare himselfe to die. Alexander the great, after that the Oracle of Iupiter Ammonius was pronounced that hee shoulde be vnconquered, hee doubted not but to subdue the whole worlde, and so trusting moze vnto the Oracle of Iupiter, than hee mistrusted the mutability of fortune, toke vpon him the conquest of all the worlde, attempting nothing at al without some Oracle or dreame had warned him thereunto. For before the great conquerour Alexander had scene Hercules in his sleepe, reaching out of the wall his hand, promising him his ayde and helpe in his warres: hee had
not

not so boldly attempted to hye an enterpryse without
fear and dread of his enemies. Into Hannibal after
long perturbation of minde, with great industrie and
 studie how hee might annoy and destroy the Romans
 Empire, appeared a young man of wonderfull beautie,
 who warned him that Iupiter sent him as a Captaine
 before Hannibal into Icalie, whereby straight hee was
 encouraged the rather to take the charge in hande; ho-
 ping thereby to enjoy triumphant victorie ouer his eni-
 mies. Caesar that mightie Prince and Monarch, and
 the first Emperour that ever possessed Rome, thought
 in his sleepe that hee committed fornication with his
 mother, which when it was opened by Southsayers,
 that it was the earth that was his mother, and that hee
 should suppress all the Princes of the earth vnder him
 even as hee thought in his sleepe of his mother, hee
 was enclamed thereby to rayse warres, and most cruel-
 ly allured to murder, either perswading him selfe to
 bee subiect vnto all men, or else a conquerour ouer all
 the worlde. After that noble and renowned Greeke
 Themistocles was exiled from Athens, and banished
 quite the confines of Greece, hauing done such seruice
 and honour vnto his countrie, as Plutarch worthe-
 mentioneth for the subuening of ponde Zerxes King of
 Persia, the great enimie of all Greece, being in great
 perill and daunger of life in straunge countries, he se-
 med to see in his sleepe a Dragon creeeping vpward from
 his bellie towarde his face, which as soone as the Dra-
 gon touched his face, he was changed as he thought vnto
 an Eagle, and carried by the Eagle a great waie
 through the ayre vnto a straunge countrie, where the
 Eagle gaue him a golden staffe in hand and so left him:
 whereby straight he was enformed that he was not only
 deliuered from all daungers, but also should bee sought
 for of all Greece, to the encrease of his fame, & augmen-
 tation of honour. Brutus cleane contrarie after much

Hannibal.

Caesar.

Themistocles.

Brutus.

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L. Silla.

L. Silla.

Eumenes.

Zerxes.

good successe and prosperous fortune; after hee murthered Caesar, at length he was in his sleepe by a vision warned to make himselfe readie to dye at Philippus, where he was enforced in the warres betwene Augustus Caesar and him, to kill himselfe. Thus were they allured and entyled by shifting dreames, to order and rule all their doings. For as the Poet Ennius saith: what they studied and pondered in the day time, the same dreamed they in the night time. Dreames moued them vnto tyrannie, for L. Silla, the firebrand of Italie his owne countrie, was warned in his sleepe by Bellona the goddess of warres, to murther, kill and destroy, all that euer he might finde in his way, giuing him in his hand, fire, in token he shoulde burne and overcome Rome and Italie. Likewise Eumenes King of the Lacedemonians, hauing warres with Antipater King of Macedonia, was fully perswaded by a dreame to obtaine victorie: for he dreamed that two Alexanders were with great hosts & armies of men readie in fiele to fight, the one hauing the goddess of Minerva as a leader, the other hauing the goddess Ceres as their Captain; which after long conflicts and much murther of both parties, he thought that the souldiers of Ceres had the victorie, and that they were crowned with the eares of cozne, in the honoz of Ceres, which is the goddess of cozne: and because the countrie of Lacedemonia was moze fertill then Macedonia, the wise sages opened the dreame, & said that Eumenes shoulde haue the victorie ouer Macedonia. Besides these dreames, they had a kind of credit in fowles of the ayre, in beastes of the fiele, in winde and weather, and in diuers other thinges, where soothsaying, oracles and consultations were had. When Zerxes the great king of Persia with so manie miriades of men had purposed and decreed with him selfe to destroy all Græce, a Mare a front and a proud beast brought forth a Mare, a most fearefull and timorous thing,

thing whereby it presaged the flight of Zerxes from
 Greece with shame and reproch. And afterwarde pur-
 posing againe befoze he would lay siege vnto Athens
 to destroy Sparta and all the countrie of Lacedemon, a
 straunge warning happened vnto this Prince at sup-
 per: for his wine befoze his face, was conuerted vnto
 bloud as it was filled in the Cups, not once, but twise or
 thrise: whereat he being amazed, consulted with wise
 men, of whome hee was then admonished to forsake
 his first intent, and to giue ouer the enterprize which
 hee tooke in hand against the Greekes. Midas being
 yet in his cradle, the Antes were seene to carrie graines
 and victuals to feede him withall: whose parents be-
 ing desirous to know the effect thereof; were certified
 by the soothsayers that hee should bee the wealthiest and
 richest man in all the worlde: hee should bee the most
 monyed Prince that euer shoulde raigne in India.
 Plato that noble and diuine Philosopher, while hee
 was an infant in like sort in his cradle, the Bees with
 honie fed his sugred and sweet lippes, signifying the e-
 loquence and learning in time to come of Plato. They
 were not Bees of mount Himettum, where honie
 (as writers thinke) was first found: but rather of He-
 licon, where the Muses and Ladies of learning deligh-
 ted to dwell. This was that Plato of whome his
 maister Socrates befoze he knew him, dreamed off, that
 hee held fast in his hande a young Swanne, which
 fledde from him away, and mounted the skyes, whose
 sweete voice and songes as a wonderfull melodie and
 harmonie replenished the whole skyes. They thought
 it a sufficient admonition to see any thing happen be-
 twene birdes or beastes, as a sure and certaine shewe
 of their owne fortune to come. M. Brutus when he was
 in campe against Caesar and Antonius, and saw two
 Eagles fighting together: the one coming from Ce-
 sars tent, the other from his owne: Hee knewe well
 when

Midas.

Plato.

Brutus.

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When his Eagle took flight and was vanquished, that he should lose his victorie. Cicero understood well enough his death to be at hand when the Raven helde him fast by the hennie of his gowne, and made a noyse and euer pluckt at him, untill the souldiours of M. Antonius came vnto the verie place, where he at that time was beheaded by Herennius and Popilius. For in the night before Cicero dreamed, being banished from Rome, that hee wandred diuers straunge countries, where Caius Marius a noble Romane as hee thought mette him, demanding of Cicero why and what was the cause of his sadde countenance, and wherefore hee trauailed such straunge countries: the cause being knowne vnto Marius, he tooke him fast by the right hande and brought him to the next Officer where hee thought in his sleep he should haue dyed. So that Zerkxes by a Hare had warning: King Mydas was by Antea admonished: Plato by Bees: Brutus by an Eagle: Cicero by a Raven: Themistocles by an Owle, of death Pericles by the head of a Hamme was fully perswaded & taught by the soothsayers, that he should win the people of Athens from Thucydides, with whome then he was in controuersie. And was not Agamemnon and his brother Menelaus with all the Princes of Greece, certified by the Dragon that climed a tree where he slue a the Sparrow, and eight young ones beside, that they should be nyne years in warres with the Troyans, and that in the tenth they should destroy and quite vanquish Ilion? And was not Iulius Caesar admonished of his wife Calphurnia by a dreame that if he would goe vnto the Senate that day he should dye: And was not that mightie Monarch Alexander warned by a vision to take more regarde vnto his life then he did, & to take heed of Antipater, who after ward paysoned him? And was not Alcibiades that noble Greeke certified by a dreame of his miserable death,

Agamemnon.

Cesar.

Alexander.

Alcibiades.

how

how hee and his whoze Timandra might diuers times
 see befoze what after followed if they had had so great
 a desire in following good things, as they were bent and
 prone to seeke euill. Such prodigious sightes, such
 straunge miracles were scene, that might well allure
 them to moze perfect life. The Sunne, the Moone,
 the starres, and all the hostes of heauen wrought great
 miracles to reduce Princes from euill enterprizes and
 to giue warning vnto others to auoyde the tyranny of
 wicked Princes. For the heauens appeared bloudie at
 that time whe Philip king of Macedonia, with tyranny
 inuaded Greece. At what time Augustus Caesar after
 his vncke Iulius was murthered, came vnto Rome as
 the seconde Empero, there were scene starres wand-
 ring about the circle of the Sunne, great lightnings,
 & strange impressiōs, like men fighting in the skies, yea
 and birdes fell downe deade in the Citie of Rome, and
 Liuius writeth that an Dre spake vnder y plough these
 wordes vnto the ploughman, that not only cozne should
 want, but also men should perishe, and therefore saide the
 Dre thou vrgest mee in vaine to trauell, and his hoise
 abstayned from sode. When that wicked tyrant Ne-
 ro beganne his Empire in Rome, trees, pastures, me-
 dows, and certaine grounde about the Citie (a strange
 miracle) altered places, and chaunged seates one with
 an other, the grounde moving from one place vnto an
 other: Euen so it happened at the exilement of King
 Dionisius, after much tyrannye and bloodshedding when
 hee was banished from his kingdome, the salt Sea the
 same day that hee was driuen from Corinth altered his
 saltnesse vnto swetenesse. These two tyzauntes Ne-
 ro and Dionisius, the one comming vnto his Empire
 what wonders shewed the earth it selfe: The other de-
 parting from his kingdome, what miracles shewed
 the Sea: When Darius besieged the Citie of Babilon, a
 voice was heard out of the strong wals of Semiramis,

Philip.
 Aug. Caesar.
 Plutarch.
 lib. 38.

Nero.

Dionisius.

Darius.

Do

that

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that Babilon should be conquered at what time a Gule
 should engender, at the which the sculdours of Darius
 were discomfited, untill Zopyrus Gule accomplished
 the foreshewed Oracle. Likewise when Pompeius was
 vanquished of Caesar, a greene bowe grewe in the tem-
 ple of victorie vnder the image of Caesar, and Vines of
 Bæes darkened the ensigne of Pompeius, foreshew-
 ing hee should be subdued at Pharsalia. The Citie of
 Rome had these warnings a little before the first ciuill
 warres, there were scene fires shining sodainely about
 men, Spiders, Wise and Wormes consumed the golde
 and substance of their Temples, Rauens deuoured
 and did eate their young ones, the noyse and sounde of
 trumphettes were heard in the ayre, with such other ter-
 rible warnings as might well moue amendment.
 Againe before the seconde warres of Carthage an Dre
 spake, and saide: Rome take heede of thy selfe. It is
 noted likewise when Tarquinius the last king of the Ro-
 manes was driven away from Rome, and banished
 the kingdom, that a dogge then spake, and a Serpent
 barked. So many are of these to be reade if wee reade
 histories: for signes and tokens were scene and marked
 in the heauens, according vnto the natures and doings
 of Princes, for when Tiberius came vnto the Empire
 of Rome, there happened such great Earthquakes that
 twelue famous Cities of Asia fell prostrate vnto the
 ground, two mountaines moued, ranne, and sought
 together in a place by Rome called Mutinenses field, in
 the time of L. Marius, and Sextus Iulius Consulship.
 It is writtten that in the Citie called Sagunthus before
 it was conquered by Hannibal, a childe borne, entered
 againe into his mothers wombe. And in Plini, Clepi-
 dus beareth witnesse, that trees spake: and though it
 seeme fabulous vnto diuers, that enuy things by nature
 should speake, yet wee see the fryall of this cleane con-
 trarie to sette forth the wonderfull workes of G D D.
 whereby

Tiberius.

Hannibal.

whereby hee might the more bee magnified by these his
 creatures: for wee reade in the sacred scriptures, that
 an Uссе spake, whereby the more credite may be giuen
 vnto Plutarch, Plini, and Liui, which mentio that dogs,
 trees, Wren, Serpentes, and other creatures of God
 did speake for a wonder and warning as well of things
 to come, as things past. For before the famous Citie
 of Ierusalem was destroyed by Vespasian the Empe-
 rour, there appeared a starre in maner of a sword in
 the skie, there were likewise saine Chariottes running
 vp and downe the skies, and men in harness fighting
 in the cloudes right ouer the Citie. Diuers wonders
 by nature wrought, which for the rarenesse thereof are
 worthy to be noted: as Cæcilius Agrippa, the first day
 that hee was borne of his mother, hee went a foote with-
 out helpe. Likewise Zoroastres, where all children cry
 at their birth, hee the selfe same daye laught. It was
 strange that Telephus the sonne of Hercules was nou-
 rished of a Hart. Romulus the first king of Rome fo-
 stered vp of a Wolfe. Cyrus the first king of the Per-
 sians brought vp by a Witch. Alexander and king Pri-
 amus of a Beare. Iupiter of a Goate. Midas of Antes.
 And Plato of Bees, and so diuers other: But certaine
 more straunge it was that little beastes, yea small cre-
 eping wormes shoulde be able to vanquish and destroy
 famous Cities and countries, as in Spaine a Citie
 was vndermined by Coneyes. In Fraunce a Citie
 destroyed by Frogs. In Thessalia a Citie ouerthrowne
 of Mouldewarpes. In Africa a Citie spoiled of Lo-
 custes. Gyara an ile of twelue miles conquered of Wile,
 and Abdera a Citie in Thracia of Wice likewise, and
 Amyclas of Serpents. Peraduenture these seeme scant
 credible vnto diuers readers, the learned may reade
 the same in the eighth Booke of Plini, and twentie and
 ninth chapter where hee may be satisfied. The works of
 nature were so wonderfull in all places, at all times,

Vespasianus.

Agrippa.

Zoroastres.

Telephus.
Romulus.
Cirus.

Alexander.
Iupiter.

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Ammonius.

Nicippus.

Coscicius.

Tirecias.
Ceneus.
Iphis.

Anaxagoras.
Zenophantes.
L. Pomponius.
Antonia.

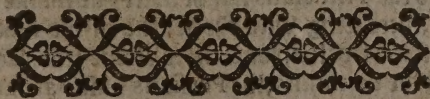
that learned writers for memoire of the same, diuers where recite the effect thereof. It is written that Ammonius the Philosopher had an Ass frequeunting his schole with Porphirius to heare his lecture. In the Isle called Cous, in the grounde of a certaine tyrant named Nicippus, a Shepe brought forth a Lyon in steele of a Lambe. Plini doth witnesse that he sawe in a Citie of Affrica, a man chaunged vnto a woman in the same daye hee was married, whose name was Coscicius, a Citizen of Tisdria. Pontanus and diuers authours as- firme that Tirecias the Theban, Ceneus & Iphis were chaunged from men vnto women, from males vnto females by alteration of kinde. Again, some thinke that as Anaxagoras neuer laught, Zenophantes netier wept: thinges wonderfull and straunge vnto nature. And as L. Pomponius neuer belcht, so Antonia neuer spit. There was a Poet sometime dwelling in Cous, of such small growing and slender bodie, that leade was put in the sole of his Shoes, lest the winde should beate him from the grounde, and blowe him into the ayre. And as hee by nature was small and light of substance: so by the selfe same nature was founde in a certaine hill of Creete, the bodie of Orion, which was fourtie and sixe cubittes in length. What Albertus Magnus wrote of the wonders and secretes of nature, I will omit: better it is I suppose to be ignoraunt in some things, then to be skilful in all thinges. He saith amongst other thinges, that there was a woman in Germany that had threescore sonnes, shee euery time at a burthen: and there was another woman named Agripina, in Colonia, that did neyther eate nor drinke for the space of thirtie dayes. Besides these, there was a man named Philinus, that neuer ate nor dranke all the dayes of his life but milke onely. Cicero saith that all the Iliades of Homer were written & placed within the shell of a Put. Plini repozteth that there was an

bearbe

herbe called Acheminis, if it were cast or throwne amongst the enimies, they straight woulde take their flight thereupon. Mermecides made a Magon so artificially and so small, that a flye might couer it with her wing. Strabo did see so well that hee could see the ships that departed from Carthage from a promontory in Sicilia, which was aboue a hundred & thirtie miles. Cornelius Agrippa in his first booke of hidden Philosophie, writeth a historie of one Cippus King in Italie, who being in sleep, dreamed of Bulles fighting al night, and in the morning he had two hornes growing in his head. The learned hold opinion, that imagination and vapours of dreames may alter thinges into some kinde of other substance, as Calera and Anulua, two married women, became men, and that Medea by a dreame lured to hate in loue with Iason: and so imagination by operation of naturall vapours doth effect thinges wonderfully, as some doe by sight assure them selues most certaine, and some by coniectures affirme thinges to be true: but because imagination is a thing that needeth at large to be spoken off, considering how diuersly it worketh in diuers men, I will in another place speake of it.

Do 3

Of



The pilgrimage

Of the beginning of Mariages, and the
sundrie vie of the same.



After that God had made the
worlde in full perfection, and
so beautifull that the Grekes
did call it Cosmos: which is,
saire, framing all thinges for
the vse of man, aswell the
worlde, as also all that moue
or grow in the worlde: hee
then made a woman which
shoulde bee likewise a further

solace vnto man. And where he made the worlde, and
all liuing creatures beside in seuerall and sundrie pro-
portions, yet hee framed man like him selfe to beholde
the heauens, to measure the elements, and to rule the
verie Globes, and to the ende hee might multiplie the
worlde, he saide vnto Adam after he blessed all thinges
on earth: Goe and multiply. The multiplication and
the vse thereof was so diuers, that diuers countries had
sundrie orders, as well in single life, as in matrimonie.
And as concerning antiquitie of marriage, wee reade
in Trogus that noble Historian, that Cecrops the first
King of Athens before the time of Deucalion, first fra-
med and appointed matrimonie in Grace: But such
were their orders in diuers places, such was their li-
bertie in matrimonie, that the Egyptians, the Indi-
ans, and the Thracians might marry as manie as they
would, according vnto the abilitie of the man: some
tenne, some twelue, some more, some lesse. Againe, a-
mongst the Scythians, the Persians & all Barbarie, their
marriages and wiues were common one for another
like brut beastes. The Messagetes had this law, that it
was not to be suffered that any of their countrie should
marry

Aegyptians.
Indians.
Thracians.

Scythians.
Persians.
Barbarians.
Messagetes

marie but one wife, but it was lawfull for anie man to take another mans wife, and to make an exchange, for so were their wiues common vnto all, but married vnto one. In Libia the people called Angylas, and the people called Nasamones, had this order in their matrimonies, that the Bride the first night after she was married, should lye with euery guest befoze she should goe to bed with her own husband. The Arabians law was, that one woman was married vnto all her kinsmen, and at all times lawfull for anie of her kinne to chauge and claime her as his wife, vsing this pollicie, to leaue a staffe at the chamber doze to giue to vnderstand that one was in bed with her: And when the staffe was not there, then they knew that no bodie was within: insomuch that if any were found of another kindred, it was adalterie, and by law hee should dye. Polidor reciteth a hystorie for the purpose to be noted, that there was a kinges daughter of great beautie, which had fiftene tall men vnto her brethren with whome feuerally oftentimes she did accompanie, and being almost wearied, desirous to take some rest (for she was so faire, and they were so many that alwayes shee had companie) shee vsed this pollicie, to make a staffe much like vnto the chamber staffe, which was as it were a Doxter appointed. And vpon a time after that one of her brethren had left her in the chamber, and was gone out, she straight laide the staffe at the doze, thinking thereby somewhat to ease her selfe, and to rest from venery: but one of her brethren came from the market, where hee left the rest of his brethren together, and when hee saw the staffe at the doze, went straight vnto his father, and accused his sister of adalterie, saying that all his brethren were in the market, and that there was a fornicator with his sister: but the matter being knowne, hee was punished of his father for that hee slandered his sister. The like libertie in

Libians.

Arabians.

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Medes.
Magi.
Anthropopha.
Ethiopians.
Arabians

Pœni.

Scottes.
Assirians.
Babylonians.

Lidians.
Ciprians.

Rome.

matrimonie was sometime amongst the Medes, and with the people called Magi, Anthropophagi, & with diuers others. Some of Ethiopia, and some of Arabia, that married their owne mothers and sisters. Thus people diuers where did leade their liues, and doe leade their liues so horribly and filthily, that better it were not to know it, then to know it: but though it be a play and a sport vnto the vngodly and wicked, yet it is a horroz and ougly monster vnto the godly & wise. For to know all thinges profiteth the good. Herodot in his fourth booke doth make mention of certain inhabitants called Pœni, approching the confines of Egypt, whose order and law of matrimonie was, that the King of that cuntry should haue the first taske of the Bride before her husband: this order was once obserued of the auncent Scottes, that the Loyde of the soile shoulde haue the virginities of the married woman. The Assyrians and Babylonians, did sometime marry those that hyred their bodies vnto all men. The people called Cantabri gaue monie as a dowrie with their wines vnto other men. The Lidians and the Ciprians, their daughters might not marrie vntill they had gained by the hire of their bodies as much as shoulde paye their dowrie. In the meane time did they goe from Citie to Citie, from towne to towne, giuing them selues an offer vnto euery man vpon the high way: and when they had gained sufficiently for their dowrie, then might they marrie & not before. And thus were sundrie orders and seuerall lawes to maintaine the same. Some againe leading a swinish life without women, as Elesseni, which Plini affirmeth that they liue most sober and chaste without women all their life time. And certaine people of Thracia called Cista, which likewise auoided the companie of women. The Romanes after Rome was builded fīue hundred yeares and moze, kept matrimonie inuiolated, vntill Spurius

a noble Roman for y his wyfe was barren had diuorcement in that time that Pomponius and Papirius were Consulles in Rome, that was the first diuorcement in Rome, Moses perceyuing the Iewes much to bee gotten vnto extreame feuerall vices, some vnto euellness, some vnto leachery, for the reformation of domesticall quietnesse, for that the Iewes were so desirous of other women eyther for beautie or for wealth, their owne they punished and plagued vnto death, they had a diuorcement of Moses to mitigate the fury and hardness of their hearts, rather to auoyde the tyranny of the Iewes which they vsed towards their wyues by sufferance then by commaundement. For as the wyolde in most places was too swicke concerning the libertye of Matrimonie: so were they in diuers countries verp strait concerning mariages, in so much y the Echnicks obserued that sentence of Catullus the Poet; that virginity ought to be ruled by the parentes, sith one parte is the fathers, the second is the mothers, and the thirde and last is in the childe. The solemnity in matrimonte in diuers places imported vnto vs wise morales, and did as it were pefage a dutie and an obedyence vnto things, as both Plutarch and Plini wyte of the Venetians, that when a mariage was solemnized in Venice, y Wyde after that day bringeth her distaffe and her spindle, and flaxe ready, as one after that day neuer to bee idle, but occupied alwayes in the affaires of her house. The Greekes and the Romans also had this custome, they girded y lynes of their daughters alwayes untill the day of their mariages, and then that night her hande should loose the knot, and vnbinde that which of long time the Virgines of Grece kept fast bounden. Amongst diuers Countries, where suntuoy solemnities in matrimonie are vsed, I reade not in any hystory so sollemne a state, and so worthy ceremonies as we doe see in Englande, which if you marke in all pointes, you

Athens.
Rome.

Boetia.
Locresia.

Lusitania.

Sparta.

Galatia.

Carmenia.

Maotia.

must needs confesse that outward ceremonies doe im-
port a great palestie and dignitie of Patrimonye. For
gaine, they had lawes in diuers places that none should
marry without some reuerence shewed vnto their gods
before: as the Athenians suffered no marriage without
sacrifice first done vnto Diana. In Rome a lawe there
was, that she that shoulde bee married, shoulde sit in the
seate of Faunus before she might see the Bridegrome
her husbande. The like was obserued in Boetia and
Locresia, that before their youth shoulde marry, they
shoulde drinke one vnto another at the altar consecra-
ted vnto Euchia. In Hetruria they vsed to kill a hogge
to sacrifice to their gods, and to call vpon Iuno for good
success to come. In Lusitania the Bride goeth to the
Church with a distaffe and a spindle in her hande, and
one of her kinsmen going before her with a firebrande
of pine-tree. In Sparta by the lawe of Licurgus, the
maydes that shoulde marry, shoulde haue the haire of
theyr heades, and weare mans apparell: and by the
same law they were forbidden to receaue any substance
with their daughters, but that loue and good will shoulde
be the whole cause of marriage. Whoeuer, they vsed
these Ceremonies, to diuide a peece of bzeade in Mac-
donia, and in the most part of Greece for the Bride and
Bridegrome to eate before they shoulde bee married.
The like in Rome in Romulus time was vsed, so that
they had water more to their bzeade then the Greekes
had. In Galatia they shoulde drinke first of one Cuppe
appointed for that purpose onely, and so forth in diuers
countreys they vsed diuers Ceremonies, as in Carme-
nia no man might marry without he brought the head of
some enemye or other to the king, as a prooofe of his
loue toward his countrie. In Maotis no mayde might
marry without she had subuerbed one enemye or other of
her countrie: but in some countrie they married not, as
Essent, people much geuen to abstayne at well from

Dum

Time

Uaine as from women. Therefore Socrates being per-
maunded what was best, to marry or no, answered;
To marry you shall suffer brawling and chiding, to be
single you shall be solitary and comfortlesse. Therefore
Pompeius the great counting among the Massagers, who
used once a weeke to company their wiues, permaunded
the cause thereof, they answering sayd; because wee
woulde not heare their chidings in the daie time, nor
their complayntes in the night time. But to ende, let
every man haue his owne wife, if he cannot liue chaste
for better it is to marry than to burne.

Socrates.

Pompeius.

Of likenesse and similitudes.



Although comparisons are com-
mon amongst diuers men, yet
for that Plin. and Plutarch
doe vse them chiefly for ne-
cessaries, I shall thewe howe
like diuers Princes were one
vnto another, not in equi-
tenaunce and outward pro-
portion onely, but in life and
conuersation: Also by comparing the auncient Greekes
and the latter Romans one with another (as most cer-
taine the Romans imitated the Greekes in all pointes)
wee shall see and perceyue by their actes, doinges, and
life, who were most like one vnto an other. And first I
begin with Romulus, first king of Rome, howe he in
all his doings imitated that valiaunt Greeke Theseus,
king of Athens sonne of Aethons, that Plutarch in his first
booke declareth, that by comparing their liues one with
an other, a man may easily iudge howe like in state and
fortune they lyued: the one having occasion to warre

Romulus.

Theseus.

With the Sabines, the other with the Centaures, the one
in augmenting the state of Italy & building of Rome;
the other in deliueringe all Grece from tyrannye and
bondage of equall tractell both, and of like state: for
then Italy was in Romulus time, as Grece was in
Theseus daies. The next was in Rome Numa Pom-
pilus, which for pittie vnto the poore, his loue to
warde his Country, his grauity and severitie in lawe
making, his zeale and religion to the seruice of theyr
temples, y^e in like, for all vertuous doings in all respects
like vnto Licurgus: that famous lawe maker amongst
the Lacedemonians: the care y^e these two princes had
for their friends and countries, cleane contrarie vnto
Theseus & Romulus before mentioned. It is set forth
by Plutarch in his fourth booke. Licurgus was not so
studious to call the Lacedemonians from vice and sin:
But Numa was as carefull to instruct the Romans
in all goodneste and vertue: so that Rome bare witness
of Numa, & Sparta of Licurgus, which for their seuerall
and sundrie lawes, their vertuous lines and doinges
compared by Plutarch, they may well for their contempt
and neglecting the honours & dignities due vnto them,
and for care they had either of them for their people, bee
like one vnto another: and euen so Publicola did not
onely imitate Solon in all populates, but also translated
Solons lawes in Rome, so that one was counted most
sage and wise in Grece, the other thought to bee most
happie in Rome: so did Numa likewise followe Li-
corgus in all his doings, imitating his lawes and orders
in Rome. What comparison is made betwene noble
Scipio & Hannibal, the one defending y^e state of Rome,
the other Carthage, and either of them in open warre
with the others, that to reade their dynes and fortunes
about the affaires of their countreys, what is it else, but
to see two noble Captaynes one like vnto another in
magnanimity and courage: whose fortune after this
and

Numa.

Licurgus.

Hannibal.
Scipio.

and stout seruice towarde thei countries was suche
 that they both were banished Rome & Carthage. And
 as they in life were most like of Plutarch compared, so
 dyd they embrace thei deathe likewise. Euen so
 was that stout Greeke Alcibiades, which Thucydides
 moste whithilly prayseth, & M. Coriolanus y famous
 Romaine compared for the like magnanimitie & state
 of fortune. Pericles that renowned Greeke, & Fabius
 Maximus the Romaine, whose doings Rome and A-
 thens long did rule, were likewise noted one to be lyke
 an other. Plutarch in his booke intituled the liues of
 Emperours, compareth Silla the Romaine vnto Lysā-
 der king of Sparta: compareth Sertorius vnto Eume-
 nes, & likewise Pompeius the great, vnto Agesilaus
 king likewise of Lacedemonia. If respect be duly had
 vnto the martial feats and noble actes of Greekes and
 Romaines: If thei liues, honours, and dignities bee
 wated: If on y contrary, mishap, euill fortune, bannish-
 ment, and such like be considered, wee must thinke and
 iudge truely of Plutarch in comparing these iolly chā-
 pions and puissant Princes as Alexander the great &
 Iulius Caesar, Demetrius and Antonius, Nicias and
 Crassus, men in all thei doings in al enterprizes most
 like one vnto an other. Some for wisdom agayn and
 eloquence compared as Cicero vnto Demosthenes:
 some for Justice and equitie likened one vnto the other
 as Cato the Senior, likened vnto Aristides y Atheniā;
 for gentlenes and elementie was Pelopidas kyng of
 Sparta copared vnto Epaminōdas Prince of Thebes:
 Some againe compared one to another for their libe-
 ralitie and franke giuing, as that famous and liberrall
 Phocion, was iudged to bee like vnto that free and
 franke Athenian Cimōn: some likened by misfortune
 and chaunces, as Dion who gouerned Sicilia a long
 time in fauour and great honour with Dionisius then
 king, to Brutus which likewise might comāde Caesar to

Alcibiades.
 Martius
 Corolianus.
 Pericles.
 Fabius
 Maximus.

Silla.
 Lysander.
 Pompeius.
 Agesilaus.

Alexander.
 and Caesar.
 Nicias and
 Crassus.
 Demosthenes.
 and Cicero.

The pilgrimage

doe what he would at home, & both at length banished.
 While reade mozeouer that some were so like in counte-
 nance and face, in proportion of outward shewes, that
 one could not be knowne from the other. As Antiochus
 king of Siria had a sernaunt named Arteon, so lyke of
 face, of person in all partes, that when king Antiochus
 died, the Queene Laodices dissembled the matter, ha-
 uing the presence of Arteon in steede of her husbände
 the king, to blinde and deceiue the people, vntill shee of
 her owne decree had made another king in Siria. Cor-
 nelius Scipio, though he was of noble familie, of pas-
 sing prowesse, of excellent qualities: yet for that hee
 was in person like deformed Serapion hee was called
 of the people Scipio Serapion. Pompeius father was
 so like to his Cooke Menogenis, that for all his honour
 and dignitie hee was of the vulgar sort named another
 Menogenis: Cruell Nero caused Sporus for y^e hee was
 most like vnto a Sabin mayd that Nero loued, most de-
 testable to be made like a woman to vse his filthy lust
 withall. They saye that Ephæstion was so lyke vnto
 Alexander the great in proportion of person, that Sis-
 gambis king Darius his mother, who well knewe A-
 lexander as well for the long wars that was betwene
 her sonne Darius and him, as also beeing in one house
 with Alexander as a captiue, hauing continuall sight
 and talke with him: yet was shee deceaued oftentimes
 to knowe Alexander from Ephæstion, for that shee knee-
 led vnto Ephæstion in steed of Alexander diuers times
 to speake with Alexander. As for Pompeius the great
 one Vibius a man of base birth, and slender progeny,
 was so like vnto that noble Pompeius, that when hee
 came at any time where Pompeius was not, hee was
 honoured and saluted of euery man as Pompeius by
 name, and supposed of all men to bee euen Pompeius:
 and he so muche esteemed him, that hee aduanced hym
 vnto honour and dignitie, that euery where all menne
 called

Antiochus.

Arteon.

Ephæstion.
 Alexander.

Pompeius.
 Vibius.

called Pompeius oftentimes by the name of Vibius, and Vibius by the name of Pompeius: so lyke were these two one vnto y other, as euē Plancus the Orator was lyke vnto Rubrius the stage player, who in lyke case might not be knowne the one from the other, vntlesse they apparell would betwax them. So lyke were these two, that Plancus was called Rubrius, and Rubrius called Plancus as is before mentioned of Pompeius and Vibius. So Mirmillo was lyke vnto Cassius Seuerus, Messala lyke vnto Menogenes, that as before it is spoken of Antiochus, Alexander, and Pompeius and their companions: so likewise of these the lyke may be spoken. Some are likened againe for their huge quantitie and large proportion of body, exceeding the common measure of men, as Orestes & Achilles are likened one vnto another for their length. Some for they monstrous shape likened one vnto another, as Gabbara & Titormus two huge Giauntes: Piragmon & Poliphemus two monstrous Ciclops. Some for the qualities of y body are likened one vnto another, as Ladas, whiche was so swift y he would runne bypon the softe dust without any shew or sight of his steps, he was compared vnto Polinector, which being a shepheard, dyd ouerrunne and take a Hare, and for that cause was hee brought by hys maister vnto the games of Olimpia, the fourtie and sixt Olimpiad, where hee wonne the victorie of running. Phlippides was so swift on foote, that he ranne in two dayes from Athens vnto Sparta, and therefore compared vnto Philonides which ranne in one daye a thousande and two hundred furlonges. Some againe for strength, as that strong Romaine Cicinius was likened vnto M. Sergius for the strength of body. Some againe for memozye, as Cineas King Pirthus orator was I say compared vnto Metrodorus the Philosopher. To write of these and to compare the stoutnes & the qualities of princes persons, I might be long.

Plancus.
and Rubrius.

Mirmillo and
Cassius.
Messala and
Menogenes.

Titormus.

Ladas.

Cicinius.
Cineas.

Augustus.

long therein occupied, with small pleasure and delectation vnto the reader: and therefore I thinke it better to obserue measure in thinges, then with prolixitie of writing or tedious examples to molest the reader: for when it was tolde Cesar Augustus, that there was a young man of Sicilia that was verie like vnto the Emperour in countenance and person, hee commaunded the young man to be brought before him, where when hee came, the Emperour demaunded merily whether his mother had euer bene at Rome, the young manne answered and sayd: My mother was neuer at Rome, but my father was oftentimes at Rome: and so the Emperour was cut of with the like equivocation vnto him, as vnto the yong man he meant, giuing to vnderstand that the young mans father might bee as bolde with the Emperours mother, as he thought he shoulde be with the young mans mother.

Of Musicke and mirth.

Orpheus.

Amphion.

Dionisus.



Great controuerſie there is ſo; the antiquitie of Muſicke, ſome doe attribute it vnto Orpheus, as the Thracians, which in Horace affirm that the Muſicke of Orpheus coulde moue ſtones, rockes, and trees: ſome vnto Amphion as the Thebans doe, whiche honour Amphion ſo; the firſt muſition, ſo; that with the harpe hee cauſed ſtones and trees to followe him, wherewith hee builded the Towne of Thebes: ſome vnto Dionisus, as the Greekes whiche ſaye that he firſt inuented harmonie: Solinus affirmeth that Muſicke was firſt ſounde in Crete: Polibius

bius saith that Musick was found first in Arcadia: Dio-
 dorus thinketh that Apollo found first harmony: Iole-
 phus iudgeth that Tubal amongst the Hebrews was
 the first finder of Musicke: and thus auncient wyters
 diuersly do vary herein. But sith Musick is but a sounde
 within number and measure, as Cicero saith, & by di-
 uers meanes founde of men, so hath it bin from time to
 time augmented by man. For first when Mercury the
 sonne of Maia had founde after that the flood Nilus had
 watered all Egypt, amongst diuers other drowned
 creatures, a sea Snayle, the flesh being withered, & yet
 the synelwes still remainyng, striking the same it made
 a sounde: Thus did Mercury make first a Harpe with
 senen strings to coequat the number of Atlantides, and
 then he added two moze and made them nine, iust with
 the number of the Muses. Thus was the first Harpe
 made by Apollo, though some say it was made by Or-
 pheus, some by Amphion, some by Linus: yet it is
 most like that Apollo made it. For in Delphos, the pic-
 ture or simulacre of Apollo is there set vp, hauing in
 his right hande a bowe, & in his left hand the thre Graces,
 and either of them hauing in their handes seuerall
 kinde of instrumentes, the first a Harpe, the seconde a
 Wynde, the thirde a Flute. In the chap. of the inuention
 of things you shall at large finde moze concerning Mu-
 sicke. But now to declare the harmonie of Musicke, the
 mirth and melodie that proceedeth from Musicke, the
 loue and affection that auncient Wynces and grane
 wise men bare vnto Musicke: Themistocles though
 hee was wise and discrete in other thinges, yet for
 that as Cicero sayth in his first booke of Tusculan,
 hee refused to heare one plaie vpon the Harpe in a
 banquet where he was, he then of the wisest men in A-
 thens, was thought and iudged to bee of lesse learning
 than they supposed him to bee: For the Greekes iudged
 none to be learned, vnlesse he were scene in musick: So-

Apollo.

Tubal.

Linus.

Themistocles.

If f.

crates

The pilgrimage

Socrates,

ocrates the father of all philosophie, & maister of all Philosophers, being by y^e oracle of Apollo named & iudged the wisest man in all the worlde, became in his latter yeares being an old man, to bee taught to play vpon the Harpe, and often founde amongst litle Childzen: who

Aelianus, 12.

being fauted of Alcibiades for that he found him playing with a litle infant called Lamproces answered: it is good being to be in good company. Euen so that wise and discrette prince Agesilaus king sometime of y^e Lacedemonians, spying one of his men to laugh at him

Agesilaus.

for y^e he rode vpon a long reede with one of his children, sayd: holde thy peace and laugh not, and when so euer thou wilt bee a father, thou must doe as a father. The reade the like of noble Architas the Tarentine, which

Architas.

when hee was married, hauing a great number of seruantes in his house, hee would play with their children, and delighted much in the company of young infants. Certainly either of these three last mentioned

Hercules

Socrates, Agesilaus, or Architas, were in those daies most renowned for their wisdom and knowledge, and yet refused they not the company of young infants. That mighty and strong Hercules, though hee was the sonne of Iupiter, and counted in all the worlde most famous, rather a God taken, than a man, as Euripides both testifie, would bee often founde amongst children & young innocent infants playing, saying this sentence with a childe in his hand: I play with Childzen which for the chaunge thereof is so gratefull vnto mee, as though I were in y^e games of Olimpia. The selfe same famous Hercules went to schoole vnto Linus to learn to play vpon the Harpe to solace him in his sadness, and to make him mery when he was compelled to mourne. In the middelt of his triumph went that great conquerer Alexander likewise to learne musick. That diuine and godly Prophet David played vpon his Harpe and serued his God with mery songes and godly Ballades.

lades. It is written that in the marriage of king Cadmus the son of Agenor which builded Thebes in Boeotia, the Muses played on instrumentes. In Græce musick was so esteemed, that their sages and wise Philosophers addicted themselves wholly to musicke. The Arcadians, the Lacedemonians, and the Thracians, though they were people much giuen to warres, seuerer in dealing, hardy in all trauailes, and in learning most rude: yet woulde they acquaint them selues with musicke vntill they were thirty yeares olde. The people of Græce brought vp their youth in all kinde of melody and harmony. The most part of the world did learne musick saue in Egypt, wher, as Diodorus in his second booke affirmeth, musick was forbidden, least the tender and soft mindes of their youth shoulde bee intised to too much pleasure. And though some contemne musicke with Diogenes, and say that it were more profitable to mende maners than to learne musicke: And some with Alcibiades taunt musicke, who was woont to say that the Thebanes were meeke men to learne musicke, for that they could not speake, but that the Athenians shoulde hate such watton tunes, for that they spake without instrument: Likewise king Pirhus being demaunded which was the best musition, Python or Charisius, he despising them and their musicke, preferred a great warriour according to his own minde named Polyperches: Though these I say with diuers others despised musicke sometime, yet wee reade againe as wise as they, as stout as they vsed much musick, as Achilles, Alexander the great, Nero, Silla, M. Cato, Socrates, Cimon. Too many might I repeate that were as wise as they were merie, as learned Iopas, whose songes in Virgill are expressed: as Salii, whose pleasaunt pamphlets Rome a long while embraced, and much esteemed. For as musicke is dolefull, pleasaunt, full of Harmony and melody: so is musick terrible and fearefull,

The pilgrimage

full of life and courage. For wee reade in the olde age while yet the worlde was rawe, that Aliates king of Libia in his warres against the Milesios, hadde Musitions for his Trumpetters, Pipers, and Fiddlers, as Herodotus in his first booke affirmeth, to moue y^e people with musike vnto warres. The people of Crete as Gellius writeth, had Citternes and Cithyones playing before them, as they went vnto the fielde to fight. The Parthians vsed as Plutarchus in y^e life of Crassus reporteth, the ringing of bells at their going vnto fild. The Ethiopians vsed songs of diuers tunes, and dauncing before they went to warren. The Sirians before they mette their enemies, woulde sing Balades to honour the same, with all kinde of dauncing to solace them selues. The Cimbrians did make melodye with dyce skinnes, beating the skinnes with stickes at the very entraunce vnto the enemies. Cyrus the great king did with his souldiers sing vnto Castor and Pollux, before he tooke his voyage to the enemies. The Athenians woulde sing Hymnes vnto Iupiter before they woulde goe to the fielde. The first noyse and sounde that the Lacedemonians had, as Thucydides saith, in steede of truppets were flutes, vntil by an oracle they were warned of Apollo that if they thought to haue victorie ouer Messena, they shoulde appoint a man of Athens for their Captaine: the Athenians being right glad of the oracle, for that y^e Lacedemonians & Athenians were alwaies enemies one vnto another, they sent vnto Athens for a Captaine, where they appointed vnto them a lame and a deformed man named Dirceus, in a reproche & mock of the Lacedemonians. This Dirceus being appointed & made Captaine ouer all the people of Sparta, hee first then inuented the trump, and taught all the Lacedemonians to founde the trumpe, which was such a terror vnto the enemies the people of Messena, that at the first sounde of the Trumpets they fledde, and so the

Lacc-

Lidians.

Crete.

Parthians.

Cimbrians.

Dirceus.

Sparta.

Iust. Lib. 4.

Lacedemonians got the victorie. Thus was the ancient musicke in the beginning so necessarie, & every country endeavored to haue skill in musicke: then Mars claimed musicke in the fildes, now Venus occupieth musicke in Chambers. That kinde of gentle and softe musicke the Egyptians forbade the youth to bee taught therein, lest from men they would become againe women. But shall we toye the olde auntient games, the mirth, the solace and the playes that they vsed in those dayes, together with theyr musicke, to produce the agilitie of that time, and the actiuities of that age to be much esteemed amongst the Greekes and Gentiles? The Greekes at sometime had foure great games appointed: the first in mount Olimpia in Arcadia, hard by the Citie Pisa, which Hercules inuented first to honour Iupiter. This was so famous amongst the greeks that euen as the Romans vsed to accompt the time by their Consuls, so did the Greekes vse to number by the games of Olimpia, which was appointed euery fift yeare: Unto this game came all the youth of the world both on horsebacke and on foote to doe maiesties, the reward was appointed for the victors a garland made of Olive leaues, for they came not there for money, but for mirth and exercise, insomuche that when Tigranes King Artabanus sonne hard of the same thereof, and of the Garlandes of Olive, hee said: Well worthy were the Greekes to be spoken of, that so little esteemed money, that Olive was preferred for the chiefe rewarde in Olimpia. This same moued first King Zerxes to warre against the Greekes to his losse and decay. The seconde games were called Pichia, and inuented of Apollo in memorie that he killed the great Serpent Python, which was of Iuno sent to kill Latona, Apollo his mother. Here was appointed for the victors eyther a foote or horsebacke, a Garland made of Oken leaues. Here likewise all the youth of Greece exercised

Olimpia.

Pichia.

The pilgrimage

Isthmia.

Nemæe.

asquilo

W

Pirrhus.

Plini. lib. 7.

Licaon.

feates, practised policies, vsed maiſteries, and proued
 themſelues in anie thing that they felt them apt to do:
 as in running, leaping, wraſſling, riding, ſwimming oꝝ
 ſuch like as then were vsed. The third was called Iſth-
 mia, inuented of Theſeus in the honour of Neptune.
 In this play was appointed foꝝ y victoꝝs, certain gar-
 lands made of Vine leaues hauing y name of Iſthmos
 a place in Achaia where Neptune is woꝝſhipped,
 where the Temple of Neptune is compaſſed. The
 fourth name is called Nemea, which y Argiues make
 in memoꝝy of Hercules, foꝝ y hee killed a great ſearce
 Lion in the woods of Nemea, according vnto the name
 of the play. Here do likewise the Argiues come to exer-
 ciſe youth, & practiſe feates as the reſt doe. Theſe foure
 playes were long in Grece obſerued, as cauſes and oc-
 caſions foꝝ men to come togiſther, to ſhew feates and to
 tꝛye qualities. The firſt in Olympus foꝝ Iupiter, the
 ſecond in Delos foꝝ Apollo, the third in Iſthmos, a
 place in Achaia foꝝ Neptune, the fourth amongſt the
 Argiues to Hercules. In the firſt play the Garland of
 victoꝝie was of Oliue, in the ſecond play the Garlande
 of victoꝝy was of Oke, in the thirde play they had their
 Garlandes of Vine, in the foueth play of Poplar, and
 thus then they triumphed in their mirth, they bragged
 of their victoꝝies, they gloꝝyed in their garlands, while
 yet Watwel as Gvid ſaid was not knowne. Beſides
 the foure famous playes, there were diuers others, as
 Pirrhus playe whiche hee inuented in Crete, foꝝ the
 ſouldiours to exerciſe themſelues in armes, wherein
 hee taught diuers geſtures and ſundꝛie ſhiftes in mo-
 uinges, whence firſt proceeded much the vſe of warres:
 this was a kinde of dauncing in armes, as Dionifius
 Hali in his ſeuenty booke ſaith, whiche was of the peo-
 ple called Curetes, maintained in the memoꝝie of Pir-
 rhus. Licaon likewise inuented other kinde of playes,
 where naked men contrary vnto Pirrhus games dyd
 vſe

3
6
1
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2

use feates. Diuers others were had in great estimation in Greece, made and inuented by seuerall men, but the first inuentour of myrth was as Diodorus saith, Mercurius, which onely was inuented to recreate the people, and to practise agilitie and feates of bodies. Others there were of lesse name, but of as great mirth, as diuers kindes of playing at the Ball, whiche is an ancient game, as it seemeth in Virgil, as it was much vsed sometime amongst the Troyans, for when Aeneas incontinent after the destruction of the Citie of Troie came vnto Italie, where hee first taught skipping and frisking at the Ball, before hee married Lavinia King Latinus daughter, the youth of Troie had playing at Ball for their chiefe mirth and recreation: and at this day it is much vsed in diuers countries. Again, for further recreation, they vsed sundry kindes of dice playes. Herodotus doth witness that the old and ancient Licians did first finde out the Dice and Ball, though Plini doth reporte that one named Pythus first found the playe at the Ball: but for the certaintie thereof, sith so manie kindes of Balles be, and the playing likewise so variable, both Plini and Herodotus may well agree: for the people of Lydia at a certaine time being oppressed to great dearth, and so plagued with hunger, they inuented then diuers kinds of diceplay, as Herodotus saide, to passe the time in playing, & so forget hunger, for they fedde one day, and they came together the second day to playe: thus eating a little one day to satishie nature, they played the second day to auoyd hunger. Again, there was amongst the ancient Greekes a play much like vnto our chesse play, which one Zexes a wise mā first inuented, to warn a tyrannous prince, whiche he then serued, to auoyd his tyrannie, and to let him vnderstande by his play, y^e a Prince out to watche and to vse his subiectes as his force and strength, euen as the playe is in mouing the Palunes, the knights,

The Licians
invented
Diceplaye.

Zexes game.

The pilgrimage

the Bishops for the defence and bulwarkes of the king, that as the player, I meane Zerxes did shewe his maiester the king the effect of the play, howe the king was preferred by playing wisely of the men least they bee lost, so the tirant himselfe vnderstoode by the playe of Zerxes, how dangerous y^e Princes state is y^e vbleth not well his subiectes, that will not discretely see & watch for theyr commodities, whiche is the Princes safetie. Another playe was vsed then in Greece, either vppon the Dice, or else closely in hand, called euen and odde. This playe came from Greece vnto Rome, in the tyme of Augustus Caesar the seconde Emperoure of Rome, as Suetonius doth write in the life of Augustus, where the Emperour Augustus wrote a letter vnto his daughter in Rome, after this sort: Daughter I send thee two hundred & fiftie pence, whiche I giue amongest thy ghests to playe after supper the greck play called euen & not euen, whether they will at Dice or close in hand. Wortes likewise were muche vsed for recreation and mirth, with diuers other sundry games and playes to recreate the mind of man, which both the Greekes and Gentiles did practise then, as well to trie their wittes, as also to vse pastime and myyth to draw company together to be merrie. I leaue the Greekes a while, and will something speake of the Romaine pastimes and sportes, which in nothing were inferiour to the Greekes, but rather excelled Greece & any worlde in all qualities. And least I should seeme tedious, I wil speake of no more but of foure principall games, corresponding vnto the Greekes, and coequall vnto theyr number. The first called Lupercalia brought out of Arcadia by Euander, & sacrificed vnto Pan vpon mount Palentine. And as Siluianus doth write, the sacrifices were made in the Moneth of February after this sort, by Euander the first inventor thereof. The youngmen of Rome shoulde gather togither, euery one bearing in

Lupercalia.

his

his hande a scourge or a whip made of Goates skinnies, running one vnto another, and hee that was most swift of foote escaped stripes: for euery one should runne vnto another in order, euery one his length before the other: and thus they made them swifter in running by reason of the stripes, for hee that was ouertaken by the way, was sure to speede: Euery man ranne naked, to this ende, that they might vse to be swift. The women likewise thinking thereby to become more fruitefull and fertill, offered them selues willingly to receaue stripes. These scourges and whippes that they had in their hande, made such rattling noyse by reason they were made of dyed skinnies, that it made him that ran before to straine him selfe, hearing the noyse, and fearing the stripes. The second game that the Romanes vied, was called Circenses, as some say it sprong vp first amongst the Romanes them selues, a place appoynted by Rome, enuironed about with huge & strong walles: Here all kindes of pastime and sportes were vied, running with Horses, and fighting on Horsebacke in the one ende, in the middelt the champions were placed in armes a foote to fight, in the other ende wrestlers, leapers, runners and such like games were appointed: so that the place was framed accordingly long and large, that they might haue roome enough in both endes, and in the middelt. This was the chiefe and the auncientest play amongst the Romanes sauing Saturnalia: this sport did Ianus which then did raig, together with Saturnus as Macrobius saith, inuent and frame in me-mo-ry and monumentes of Saturnus his fellowe. This play was celebrated in the moneth of December with such mirth, pleasure and pastime, that it far surmount- ed all other. In this moneth of December euery man saluted his friende with rewardes, tokens, presen-tes, or with anye treasure that they had to pleasure one another. And because all things were common in Sa-

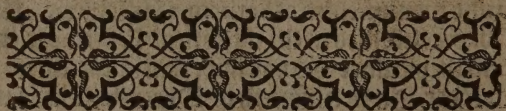
Circenses.

Saturnalia.

The pilgrimage

Gladiatoria.

urnus time, which was called the golden world, there was such mirth vsed as would make some men of this time ielous to see it. I belieue none of this age woulde bee content to see his seruant in bedde with his wyfe, which in Saturnus time was tollerable. Some say this play sprong first among the Pelagians, some agayne affirme that it began amongst the Athenians, but how and where it began first in other countries it is no matter, but in Rome it was first framed and inuented by Ianus. The fourth play amongst the Romans was then called Gladiatoria, where the youth of Rome came to learne howe to behaue them selues among the enemies: In this play shoulde they fight one with another at the long Speare, the long Sworde, the Staffe, and such as then they vsed in fight for to embolden them selues: in that play being naked and without armes, they came to fight against their armed enemies. Thus by this play were the Romans taught boldly to fight with their enemies, and hardned at home, litle to esteeme woundes and strokes abroad. Thus games and playes were chiefly esteemed of the Romans, who, as Cicero in his office affirmeth, had diuers others in Martius field hard by Rome, to exercize the youngmen to practize seates, to become ready and prompt in martiall assayes, which they onely most esteemed.



¶ A comparison betweene the loue of men,
and beastes.



If men bee dyuers in affection one towarde another, as we daily see and trie by experience: how much ought the tiely and simple beast which wanteth use of speech to be commended, that so careth and prouideth for him and his. And though as Cicero saith, it bee common vnto all liuing creatures to multiply, and to be careful ouer those that nature procreated, and to differ in no parte from a beast therein: yet by reason, we are to excell all kinde of beastes, seeing all things are in subiection vnto man, as well the heauens above, as all y^e shyneth therein, as earth beneath and all that liue thereon. And here I maruaile much though the secret working of Nature, in fere and raging beastes bee tollerable, yet in a reasonable man, whom sayth the Philosopher, Nature onely moueth vnto the best, such enimity, variaunce, and discord should proceede. It is thought that the Eagle and the Swanne be not friendes, the Dolphin and the Whale cannot agree, the Wolfe and the Foxe at variaunce: so of the Dogge and Cat, of the Crowe and the kite may be spoken, but it is well knowne that man is most odious vnto man, and though it bee spoken *Homo homini Deus*, yet is it proued *Homo homini Demon*. If Nature made the mighty Lyon, the most valiaunt beast in the world, to feare the litle crowing Cocke: If Nature doe cause the huge and monstrous Elephant, to tremble at the sight of a tielic simple Shepe: And if Nature mooue the Panther, a strong

¶ g 2.

and

The Lyon
feareth the
Cocke.

The pilgrimage

and a straunge beaste, to quake at the presence of a
 Wynde: If nature worke so subtilly, that the strongest,
 mightiest, and valliantest beast, should feare the most in-
 nocent & most simple beast: how much moze might rea-
 son rule in vs to feare our God and his mighty workes,
 which we altogether contemne either forgetting his glo-
 ry, or despising his power: Though in beasts the hea-
 uens haue dominion: yet sayd Dauid, man by reason
 and feare of God ruleth the heauens. But I will omit
 to speake further of that, and will returne to that which
 I meane a litle to discusse. I will not speake of the loue
 and affection of men in generall, but of the loue mutual
 betwixt man and wyfe, betwixt brother and brother.
 And as it is a vertue not to be forgotten, so is it a ver-
 tue most rare to finde: for euery thing in his owne
 kinde is most to bee accepted. And first to entreate of
 the exceeding loue, of the wonderful affection that men
 bare towarde their wiues: We reade of that noble
 Roman Anthonius Pius, who loued so well his wyfe
 Faustine, that when she died, he caused her picture to be
 made, and to bee set vp before his face in his bed cham-
 ber, to ease some part of his griefe with the sight there-
 of. M. Plancius sayling with his wyfe vnto Asia, with
 threescore Hauies, came very gorgeously vnto the Ci-
 tie of Tarentum, where in the middell of his pompe
 and great glory, for that his wyfe Orestella by sickenes
 died, hee slue him selfe with a dagger, saying: Two
 bodyes shall possesse one graue. The like we reade of
 two young men in Plutarch, the one named Emilius,
 the other Cianippus, which for meere affection and pas-
 sing loue towarde their wiues, after long tormentes,
 panges and paynes conceyued by inwarde griefes, that
 their wyues were dead, to solace their sadnesse and to
 ende their wofull hap, offered their pined bodyes a sa-
 crifice vnto death, for a pledge of their true and faithfull
 loue. What meanes doth loue seeke to saue it selfe, to
 auoyde

Anthonius
Pius.

Marcus
Plancius.

Cyanippus.
Emilius.

auoyde griefe and lasting paine, and to be acquaynted
 with ease and pleasure. to embrace death: Votwe rusul-
 ly the Greeke Poet Antimachus bewayled the deathe
 of his wife Lisidides, in such mourning verses & wofull
 plaintes, that whosoever reade them, hee would be as
 readie to weepe in reading the dolefull Epitaph of Li-
 sidides, as was Antimachus her husband sorrowful of
 her death. Pericles was so longing vnto his wife, beyng
 a noble capitaine of Athens, and so chaste, that when
 Sophocles spied a marueilous beautifull young man,
 saying: behold a passing fayre young man: Pericles an-
 swered and saide: Not onely the heart and the handes
 of a Magistrate must bee chaste, but also his eyes must
 refuse the sight of any but his wife. It is read that Pe-
 ricles being at Athens, hee was found kissing and ma-
 king much of his wife, and being from Athens he was
 found moze sad to depart from his wife, then vnwilling
 to die for his countrie. Orpheus loued so well his wife
 Euridices, that as the Poettes saie hee feared not the
 power of king Pluto to redeeme his wife, with hazard
 and daunger of his owne bodie. Innumerable are they
 that deserue the like fame. so that these fewe may bee
 a sufficient prooue of others. And now a fewe examples
 to prooue the like good will and loue from the wyues
 shewed toward their husbandes, as hitherto you heard
 the great loue of husbandes toward their wiues. Alce-
 stes a noble Queene of Thessalie, at what tyme King
 Admetus her husband should die, hauing by an oracle
 giuen an aunswere, that if anie woulde die for the
 King he should liue: which when all refused, his wyfe
 Queene Alcestes offered her selfe to die to saue her hus-
 bandes life. Iulia the wife of Pompeius the great, and
 onely daughter to that famous and renowned Iulius
 Caesar Emperour of Rome, she was no lesse obedient
 vnto her father Caesar, the she was louing vnto her hus-
 band Pompeius, who though they both were enemies

Antimachus.

Orpheus.

Alcestes.

Iulia.

The pilgrimage

Artimesia.

Laodamia.

Ipsicratea.

Paulina.

one vnto an other, yet shee shewed her selfe a louyng daughter vnto her father, and a true wife vnto her husband: and so true that when shee saue hir owne Pompeius comming bloudy from the field, as his apparell made a shewe a great way of, shee supposing y^e her husband was slain, being great wth childe, trauailed straight and died befoze Pompeius had yet come in. The loue of Artimesia Queene of Caria towarde her husbande king Mausolus, is as well declared by the sumptuous Tombe and gorgeous glistering graue which she made for him when he dyed, counted for the excellencie thereof one of the seuen woonders, as also cruelly verified by ceremonies at his deathe, in making the skull of hys head her drincking cuppe, in drincking all the ashes of his body as suger vnto her wine, and in eating of hys heart vnto her body, saying: though bodie be departed yet our heartes shall neuer be a sunder. What noble Greeke Laodamia loued her husband so well, that when she heard that her husband Protheslaus was slayne by Hector at the siege of Troye, shee desired onely of God that she might see his shadowe or likenesse once befoze she died: which when shee saw embracing the likenes of Protheslaus husband, as she thought in her armes, she then presently dyed. We read that Queene Ipsicratea loued her husband king Mythridates so entirely, that she shaued all the haire of her head, and ware mannes apparell, and followed him like a Lackye, for that he shoulde not know her to be his wife: she had rather goe vnto the warres with her husbande like a lackie, than tarie from her husband in Pontus like a Queene. Paulina when she heard that her husband Seneca was put to death by that cruel Emperour and Tyraunt Nero, whom Seneca sometime taught in his youth Philosophie, but was at the length requited with deathe: when I saye Paulina heard thereof, shee enquired what kinde of deathe her husbande suffered, whiche beeyng known

knowne, she ministred the like plaster vnto her selfe,
 as was appointed so; Seneca her husband. Likewise
 that noble Portia, daughter vnto Caro, and wife vnto
 Brutus, hearing that her husband was slaine at Philip-
 pos, so; that she might not speede of a knife, shee choed
 her selfe with coales. The like hystorie is read of Tri-
 ta, which when she knew by letters that her husbände
 Vitellius was enuironed of his enimies and no waye
 able to escape, hys wife rushed into the Campe and
 preast nere her husband readie to dye or to liue in field
 with him. What can bee so hard to take in hande, but
 loue will hazard it: what can bee so perillous, but loue
 will venture it: neither water can stay it, nor fire stop
 it. Sulpitia the wife of Lentulus the daughter of that
 woorthy Romane Paternulus, when she perceaued y her
 husband was appoynted by the Magistrates of Rome
 to passe vnto Sicilia as an Embassado; and there to co-
 tinue for a season, though her mother had great charge
 ouer her, & very carefull & studious shee was to comfort
 her daughter in the absence of her husbände: yet she de-
 ceiued her mother, shee chaunged her apparell & caused
 her two maydes likewise to be disguised & tooke two
 men in the like apparell, and went all by night from
 Rome vnto Sicilia. Aemilia the wife of Affricanus and
 mother vnto y noble Cornelia which was mother vn-
 to those famous Romanes called Gracchi, perceiuyng
 her husband to be in loue with one of her mayds in the
 house, and often to vse the mayd as his wife, thoughte
 Aemilia knew wel of it, yet she neuer hated the mayd,
 nor opened it to her husbände: but after that her hus-
 bands died, shee gaue to this mayde a great summe of
 money, and married her wealthily in Rome: A rare
 thing to be found in a woman. To speak of Penelopes
 loue in greece, towarde her husband Vlisses, or to shew
 the constancie of Lucrecia in Rome towarde her hus-
 band Collatinus, the one twentie yeares was prooued

Portia.

Sulpitia.

Valerius.
lib. 6. cap. 7.

Aemilia.

Penelopes.
Lucrecia.

The pilgrimage

of diuers noble Greekes, and yet remainned thee true
 vnto Vlisses, the other through force beyng rauished by
 proud Tarquinius son named Aruntius, would not be
 false vnto Collarinus, but opened the same & reuenged
 it with her own death. Now againe to proue how well
 did Queene Tomiris loue her sonne Margapites; the
 death of great Cyrus King of Persia with two hundred
 thousand of his souldiers beside can testifie: or holwe
 Aegeus loued his sonne Theseus, which when he hadde
 perceiued the blacke saile, contrary vnto promise made
 before when Theseus went vnto Creete to the monster
 Minotaurus, that his sonne as he supposed was slaine
 in Labirinthus, he threwe him ouer a high rocke into y
 sea. What shuld I mouelt the reader herein, with an end
 can scant be found, but only recite one worthy historie
 out of Valerius of a seruauit vnto one named Panopion,
 that hearing, that certaine souldiers came vnto
 the Cittie of Reatina in purpose to kill his mayster, he
 chaunged apparell with his mayster, and conueyed
 his mayster first alway safe and sound from y enemies,
 and he went vnto his maysters bedde as though he had
 bene Panopion, and suffered him to bee slaine in steede
 of his mayster. A manne woulde thinke that greater
 loue coulde bee founde in no manne, then a man to dye
 for his friends: and truth it is. But to finde such loue
 in beastes towardes menne, a maruell great it were:
 Insomuch, that in Leucadia, a Decoeke loued a young
 Virgin so well, that when shee died, the Decoeke also
 dyed. And Plini saith that in the Cittie of Sektan an
 Eagle beeing brought vpp by a young mayde loued
 the mayde so well that it woulde flie abroade and kill
 foules and bryng them home to the young mayde: and
 when the Virgine dyed, the Eagle flew vnto that
 same fire where the mayde was appointed to dye, and
 also died with her. The Persians were wount for fa-
 uour and affection they had vnto theyr hoyses, to burie
 them:

Tomiris.

Aegeus.

Panopion.

them: and the people named Molossi made braue Sepulchres for their dogges. Alexander the great made a tombe for his horse Bucephalus: So did Antiochus, and Cesar likewise. Such tryed loue and faythfull trust was founde in Dogges, that the great King Masinissa of Numidia neuer went to bedde but had a dosen dogges in his great chamber, as his garde to keepe and watch him from his enemies, for sure hee was that money might not corrupt them, friendshippe might not allure them, threatnings might not feare them. There was a Dogge in Athens named Caparus, vnto whom the tuition of the temple of Aesculapius was committed, with all the wealth and treasure therin, which being in a night trayned vnto a snare, the temple was robbed, the substance and the riches was stolne thence, but in the morning the dogge sounde out the falshode thereof, and made all Athens priue of the theues by reuing and running towarde them. Alce reade in Plini of Vlisses Dog which Vlisses left at home when hee went with Agamemnon vnto Phrigia to the wars of Troye, and being twentie yeares absent, hee founde Penelope his wife, and his dog faithfull and louing at his returne. That noble Greake Lismachus had a dog named Durides, that loved him so wel, that euē at Lismachus death, the Dogge died also. Hiero had another Dogge that died euē so, ran willingly vnto that flame of fire where his mayster did burne, to dye with him. I might well speake of Alcibiades Dogge, which where so euer hee came, no man might or durst speake any euill of Alcibiades in presence of his Dogge. Titus Sabinus Dogge neuer forsooke his mayster in prison, and when anye man gaue him bread or meate, hee brought it vnto his maister in prison, and when hee was throwne into the riuer Tiber, the Dogge was seene as Fulgorius sayeth, to doe what hee coulde to lift vp his maisters heade out of the water, thinking his maister had bene aliue. At

Caparus

Durides

H h

what

The pilgrimage

What time Pirrhus subdued the Citie of Argos, there was in that warres an Elephant which after he perceived that his Maister was slaine, went by and downe amongst the deade souldiours to seeke his Maister: which being founde deade, the Elephant brought his bodie being dead to a safe place, where the Elephant after much mourning died for sorow. The like examples wee reade in Plini of horses, and specially of three, the one Alexander the great King of Macedonia had: the seconde Iulius Caesar Emperour of Rome had: the third Antiochus king of Siria had: These three noble Horses suffered no man to ride or touch them, but their owne maisters, and so gentle vnto them, that they kneeled to let them mount on their backs. Thus beastes beare fancie vnto men, obey and loue men, most true and trustie vnto men, shew such loue as neyther Seleucus to his sonne Antigonus, or Pericles to his sonne Parialus, nor Socrates to his sonne Lamproces did euer shew. How gentle was a Wolfe vnto king Romulus, to nourish him in spite of his Grandefather Amulius? How louing was a Beare vnto Alexander to bring him by against his fathers will King Priamus? How kinde was a Witch vnto King Cirus, to foster him vnwares vnto his Grandfather king Astiages? The Bees came vnto Plato his Cradle to feede him with honey being an infant. The little Antea brought greyness to feede king Mydas being likewise in his Cradle. What is man sayde the Prophet Dauid that thou art so mindefull of him, that thou hast brought all thinges in subiection vnto him, beastes of the fieldes, foules of the ayre, and fishes of the Seas, all thinges made to feare and to loue him, and yet hee neyther to feare God nor to loue himselfe. Wee reade in Q. Curtius of an Elephant that King Porus of India had, which Alexander the great tooke captiue afterwarde, when this Elephant saue the King first, hee kneeled downe and shewed suche honour

Alexanders
horse.
Caesars horse.
Antiochus
horse.

Romulus.

Cirus.
scribing

Porus.

honour and homage as was marueplous to the beholders. It is reade in Cælius of a king in Egypt named Merthes, that had a Crow taught to cary his letters: any where that the king would command her, shee knew where to flie, and to whom shee was sent, how to deliuer the letters, and how to bring answer in writing home againe. Plini dooth wyite that a Nightingale loued Stesicorus so well, that it would alwayes sing at the becke of Stesicorus to pleasure him. Heraclides the Philosopher had a Dragon taught to folloiw him every where. Ajax likewise had in Locresia a Serpent taught and brought vp to honour him as his maister. Agrippina the Emperesse and wife vnto Claudian, had a Thrush that neuer departed from her during the Emperesse life. Plini hath in his booke of naturall histories infinit such exam- ples to proue the loue that all mouing creatures do owe and shewe vnto man: as the wilde Bull in Tarentum, the raging Beare in Daunia, which Pithagoras so fa- med, that all places, all countries, and all persons were sure and safe from any damage or hurt by these wilde beasts. This commeth by no vertue that is in man, but only by that which God made for man, that all liuyng creatures feare man and loue man: So that if compari- sons be made, it shall bee euident that there hath bene more loue in beasts towarde man, than in man towarde man: yea then brother vnto brother, than the husbände to the wife, or the wife toward her husband, considering the nature of man and beast together.

Merthes.

Lib. 10.

Cap. 29.

Stesicorus.

¶ **U**h 2. Certaine

The pilgrimage

I Certaine ethicall Arithmologies drawne out
of diuine and prophane aucthorities.



Amongst other examples of mā's life; I thought it chiefly necessarie to note a few Arithmologies which Salomon the wise, and Ihesus the sonne of Syrach with other lerned wryters, haue amongst their chiefe wrytings noted: And because they are diuided into numbers, for the ease of memorie, & for the delectation of the minde, the rather wortie they are of the readding, beie pleasant and very necessarie vnto any godly, wise, and discrete man to be marked: and first from the wise sayings of Salomon, these examples are to be read as followeth.

These are five things which God hateth, and the seuenth hee utterly abhorreth: Lustinge eyes, a deceitfull tongue, hands embroied with blood, saete swift to commit euil, a heart that imagineth wickednesse, false wisednesse, and he that solweth debate amongst bzethren.

There are also thre things neuer satisfied, and the fourth neuer saith ho: A woman that is intemperate, the earth that is drie, hell is neuer satisfied, and the fire hath neuer end enough.

There be likewise thre things that maye not be knownen, and the fourth no man is able to vnderstande: The steppes of an Eagle flaying in the ayre, the way of a Serpent ouer a rock, the path of a Ship in the Sea, and the life of a yong man in his youth.

For thre thinges the earth is often plagued, and the fourth is intollerable: When a seruant is made Lord ouer his maisters substance, when a soole is pampered with all kind of meates, when a woman is addicted to filthie lust, and when a handmaide is made heire vnto her Mistresse.

Thre thinges please both God and man: Concord betweene brethren, amitie betweene neighbours, and a man and his wife that agreeth well together.

Thre thinges againe cleane contrarie displease both God and man: A poore man proud, a rich man a lyer, and an old man that doteth in his latter yeares.

Two thinges saith Syrach trouble my mind, and the third maketh me angrie: when wise men are despised, when expert souldiours are in pouertie, when a man declineth from vertue vnto vice: And thus farre of Salamon and Sirach. Now to passe orderly vnto prophane auctorities where h like sentēces are noted.

Thre thinges can neuer want due commendations: good wine when it is dronke, a wise sentence when it is spoken, and a good man in aduersities.

Two thinges can suffer no equalitie: loue, and principallitie.

It is hurtfull to make hast vnto foure places: Vnto a fray, vnto a drunken companie, vnto a feast vnbidden, and vnto talke with a soole.

Four things hurt much the sight of man: teares, smoke, wind, and the worst of all, to see his friends vnlucky, and his foes happie.

The pilgrimage

Take heede that thou moue not stirre these that follow: a murthurer, a hastie tongued man, a woman that is willing to play the drab, and a horse that runeth mainely in a dangerous place.

Trust not too much fine thinges, least thou be deceyued: a straunge dogge, an vnknowne horse, a talkative woman, a bragging servant, and a hollow banke.

Be not angrie in anie wise with thre thinges: with the trueth, with good counsell, and with crowing of the Cocke in the morning to stir thee from too much sleepe.

There are amongst men thre kinde of men verie grievous: he that is arrogant in drinke, an idle letter in the streets, an vnlearned poore man made rich vpon a sodaine.

Three kind of thinges shall neuer enioy the fruits of their trauailes: seede sowne vpon the Sea bankes, he that doth good vnto euil men, and he that iudgeth that he serueth God well, when afflictions and calamities constrain him so to do.

Againe, thre sortes of men do alwaies want wit and are quite boide of reason: hee that trusteth lyes, hee that can not conuince his wzath, and he that eateth much and doth nothing.

These thre kind of men see nothing: the blinde without eyes, the foole without discretion, and hee that is delighted with worldly pleasure, without feare of death.

And thre kinds of men there be that be deafe & heare nothing: The first is he that dayly heareth godly sayings

inges and mendeth not, the second is he that is giuen to filthy talke, and to heare slander, the third is he that is desirous to heare the secretes of all men: these men though they heare, yet are deafe for that they heare not good things.

There be foure such slipperie waies that no man can stand on but alwaies fall: the first vpon moiste places, the second vpon slipperie fle, the third vpon glozie and ambition, and the fourth vpon the beautie of a woman.

There be fire things that will nener hide them selues: a scab in the hand, a cough in a feast, an awle in a bagge, a trumpet in a window, pouertie in pride, and wantonnesse in lust.

There is no societie betwene fīue things: betwene the wolfe and the lambe, betwene light and darkenesse, betwene life and death, betwene godlinesse and wickednesse, betwene a friend and a flatterer.

Three things are to no effect: To hold water in a sieue, to runne after foules of the ayre, and to weepe after the death of any man.

A man ought not to bragge of three things: Of god swine, lest any man be allured thereby to aske of it, of the beautie of his wife lest men burne in desire towarde her, of his wealth and substance, lest thēues will spoile the same.

The two greatest victories are to overcome a good man in good deedes, and to overcome him selfe in euill motions.

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keepe thy eares from other mens secretes, thy eyes from other mens wytings, and thy handes from other mens purses.

Sire thinges are alwaies mutable: The fauour of Princes, the loue of a woman, the chaunce of dice, hunting of fowles, time, and the spring of flowers.

Four necessaerie thinges in a house: a Chimney, a Hen, a Cat, and a good wife.

These five thinges are rare seene: A faire young woman without louers, a young man without mirth, an olde blerer without money, a great faire without theues, and a fat Barne without Pile.

Thou shalt neuer find trueth in an hypocrite, faith in a flatterer, sobrietie in a drunkarde, vertue in the slouthfull, nor money with the prodigall.

Trueth is often offered by five kind of persons, by a childe, by a foole, by a drunkard, by a slanderer, and by him that sleepeth.

There be three kinds of friendship: the one amongst philosophers & learned men by knowledge, the other amongst comon men by mutual society & helpe, the third amongst beastes by pleasure and copulation.

The miserie of men is knowne and seene by foure meanes: By death, by beration of mind, by griefe of body, and by wrong iudgement.

I will not moleste the reader with manie of these, because to repeat all that might here be spoken, were to count the waues of the Seas, to sowe seed in the sandes, to speake vnto the deafe, onely I thought thus much to write to solace the reader with brieve sentences.

Exam-

Examples of Iustice.



Skilfull Painter beholding an exceeding faire Image wanting onely eyes and handes, thought to shew his cunning therin, and taking his pencell in hande to paint handes and eyes corresponding vnto the other members: An other perceiuing the Painter to go about to make vp that which wanted, said these words: *Si manus affuerit latro, si lumina scortum fiet, si neutrum virgo perennis erit.* If you make hands thee will be a theefe, if you make eyes thee will be an adulteresse, hauing neither eyes nor handes, no offences are committed.

A Theefe bounde himselfe apprentise with the Deuill vpon condition that in necessitie and great daunger hee shoulde helpe him and ayde him. The theefe being taken and brought before the Iudge, was condemned to die, did often call on the Deuill to helpe him according vnto his promise: to whome the Deuill at length appeared, & gaue him a great masse of wedges of golde, saying: Giue this to the Iudge, and desire him to shew thee friendship accordinglie: The theefe being gladd heereof, thought it long ere hee coulde priuily speake with the Iudge, to whome secretly hee deliuered his wedges of golde, saying: I pray you shewe me such fauor as this gift deserueth, supposing it to be the wedges of golde: the Iudge priuily looking what the theefe gaue him in his hande, perceiuing a halter to bee there, turned aside vnto the theefe and sayde: so sothe it shall bee done without farrying, and commaunded

It

straight

straight with that haulter which the theefe gaue him, to
hange him.

The Emperour Trayan with his armie passing on
to wars, a poore Widow meeting him in the way,
craved iustice at his hand, for that his sonne did hurt her
sonne, that he was not able to doe his mother seruice as
before, to whom the Emperour sayd: that at his returne
from warres shee should haue iustice, but the widow re-
plied and sayde: what and if you neuer returne from
wars, shall I neuer haue iustice: The Emperour sayd:
my succelloz shall vse iustice to you, the Widow answere-
d: there is no man in my debt but the Emperour Tray-
an; which if he go to wars without doing of Iustice be-
foze with me and with all men, he sinneeth much against
heauen and earth: which wordes caused the Emperour
to giue his owne sonne, to serue the Widow in lieu of
the others seruice.

Examples of Vsury.

A Certaine Usurer hearing a Preacher in his ser-
mon say, that the Deuill will carry all Usurers
vpon his backe to hell, departed out of the church
disdainfully, and met one of his owne friendes in
the street, to whom he tolde what the Preacher sayde in
the Pulpit of Usurers: yea, sayd his friend come back
with me againe vnto the Church, and I will make him
recant his saying: whē they both came vnto the church,
this man demaunded of the Preacher whether hee spake
such wordes of Usurers, that the Deuill woulde carry
them all vpon his backe vnto hell, the Preacher confessed
and sayd, yea: that is a lie sayd hee, the Deuill will not
doe them such reuerence to beare Usurers on his backe,
but hee will hale and lug them in chaines after him like
Rauens vnto hell.

After Usurer being dead, no man could beare his corpes to bee buried by the lawe of that Citie but such as were of his owne facultie, all the iust and good men of the Citie could not beaue by the Coffin, at length came foure of his owne science (I meane Usurers) and easily toke by the Coffin and bare it, to whom one of the Citie sayd: Beholde foure Devils can carrie the siff easily, and beeing brought to church, the Priest knowing his lewde life and wickednesse, saide that hee should not be buried in the church, so; that the church is the house of God, and not a graue for wicked men, his friends carried him vnto the hye way, thinking to make his graue there, there the Kings Officers withstode that, and sayde: that the Kings hie waie was not meet to bury any man in. In striding betwene themselves the Denill appeared and said: If they would giue leaue he would beare him vnto a mete place, they being well contented therewith, the Denill toke him out of sight, and buried him where hee vseth to burie, in his chiefe Chappell in hell.

A Usurer dying in such a countrey as was not lawfull to bury any man without some commendations of his life, beeing a long time staied without buriall, for that no man knew how to prayse him: A Barbour at length saide: surely I praise this man for one thing, I neuer sawe softer haire to haue then this man was wont to haue, by this commendation of the Barbour, he was buried, hauing according vnto the custome that Epitaph vpon his graue.

Examples of honour.

Since money saide Seneca posselt the seate of honour, true hono; was banished. A certain King being enuyed of his Nobles, because hee much este-

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med poore men, therefore willing to shew his nobles and counsellours the difference betwene one man and another, caused two Coffers to be made in one place, in the one he did put great substance and wealth, and covered the same with a simple or ragged cover: in the other he put nothing, but covered it with cloth of golde and precious besture, and calling his counsellours and nobles before him, demaunded of them which was the better Coffer: they iudged the braue & gorgeous Coffer muche to excell the other: but the King laughing at their folly, opened both the Coffers, and said: Beholde how much you esteem the outward show, and how little you regard inward vertues.

Amongst the Romanes was certain discord or variance betwene two families: the one called Columnneses, the other named Vrsini. The common people understanding the familie of Columnneses to be of greater honour and of moze power and wealth than Vrsini were, cryed out with the stronger part (as they had thought) with these sayings: *Viuant Columnneses, & moriantur Vrsini.* But being conuicted by the simpler sort, by the familie of Vrsini, and throwne into subiection: the next helpe the people cryed cleane contrary to their first crye, saying: *Viuant Vrsini, & moriantur Columnneses.* But then according vnto fortunes change, the victors before, were banquished then: which when the people sawe, in the third combat, fearing the slippery state of honour, cried out, *Viuant qui viuunt:* naming neither of the families, but where honour and victorie should happen, there to extoll and commend. Euen like the Lion, who when he wareth olde, is of all beastes that honoured him before, despised and hated: and when he is in force and strength, he is feared and obeyed of all other beastes.

¶ Ex-

Examples of enuie.

Two seruants in seruice with one man, hauing obtained of their maister that whatsoeuer they would aske they should haue it, vpon condition that what the first demaunded, that should be doubled vnto the last: These seruants being fellows, the one being couetous would not aske first, for that the other should haue twise as much: the other being enuious, willed, for verie enuie vnto his fellow, that one of his eyes should be pulled out, that both his fellows eyes might bee put out also according vnto promise made: And thus the maister knowing the natures of couetousnesse and enuie, like a wise Philosopher promised that liberally in worde, which he knew should not be hurtfull or chargeable in deede.

A poore man after the like sort willing to beare certaine frutes vnto Fredericke the Emperour, that the Emperour was wont to loue well: the Porter being couetous, saide vnto the poore man that hee would not suffer him to come within the gates without he would promise him halfe the gaine that the Emperour would giue him: the poore man being urged to demaund some benefit for his good will of the Emperour, vnderstanding that halfe the gaine, must bee giuen according vnto his promise vnto the Porter, for verie enuie asked in a gift of the Emperour a hundred stripes, that the Porter being so couetous might receiue y halfe hundred: the Emperour Fredericke knowing well the matter, made the Porter to be well laide on for his couetousnesse, and the man that brought the frutes, for his pollicie somewhat gently handled.

A nother example: how two fellows seruing one man, one of them being enuious vnto the other for

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that his maister made much of him, perswaded with his fellow that his bzeath did stinke, and that his maister might not abide the smell thereof: the young man being loth to displease his Lord at anie time, when he gaue his maister the cup to dvinke, did turne away his face lest his bzeath should annoy his maister, and tolde his maister likewise, that no man coulde abide his fellowes bzeath, and willed his maister to marke him when hee reached him the cuppe, how hee turned his face away: his maister the next time, vnderstanding how hee turned his face a side when he gaue him dvinke, consulted with his other seruant what he shoulde doe: hee being full of enuie towarde his fellow, counselled his maister to send him vpon some message vnto certaine Colliers in the wood, which burned wood to make coales, sending word vnto them, that the first man that shoulde come vnto them next, they should throw him into the fire: this man caused his maister to call his fellow verie rarely to goe to the wood: and being sent, hauing occasion to stay in a certaine Church by the way all seruice time, the enuious seruant came after verie glad of the chaunce, thinking his fellow had bene gone a long time befoze, and that he was throwne into the fire as his maister willed, came first him selfe vnto the place where he himselte tasted of that salwe which he had prouided for his fellow.

Examples of couetousnesse.

A Rich man verie pensue and sad, taking thought who should possesse his wealth after his death, being a verie couetous man, heard a voice saying: thy gods shal Troilardus the kitchen Boy haue, & also thy wife, & so cleane contrarie vnto his couetous expectation it happened. So one, a couetous man hiding in a Church a great pot, besought God allwaies in

in his prayers that he might not die before hee had filde that pot with money, which prayer obtained, he dyed, leauing the pottle full of money behind him. An other marryng his wife, and finding by chaunce this money which his predecessor had hidde, made his prayer vnto God that he might neuer die before hee had spent all that money which he found. The Couetous gathereth not for him selfe, but for another, which he knoweth not.

A Couetous man musing & studying alwaies how hee might liue being constrained to moue from one bed vnto another, for paine & toile he toke in minde, his wife demaunded the cause of his restless state, to whom he saide: Wife, I studie how I may end this yeare, and I see that I haue sufficient for all the yeare sauing for one day, and for that day onely I bere and molest my selfe, to know how I may discharge that day: his wife comforted him with all meanes she coulde, but hee could not bee at rest: at length hee found this sleight, calling his wife by vnto him, priuily saide: what I haue determined to doe, thou shalt vnderstand wife, that day which I haue tolde you off, I will take vpon me to dye, that thereby with weeping and sadnesse without meate and drinke we may escape the charges thereof: which being done, of his wife, and he laide vnder the Table, the seruants and the familie comming from the field, astonied at the sodaine chaunce saying their Pater noster, after long sadnes, at length called for meate (the wife weeping answered them) that they shoulde mourne that day for their maister, but hungrie seruants greedy of victuals, woulde needes haue meate, the man heauing his head vp, and putting by the Carpet to see whether they were at meate, one of the seruants espied him, and supposing him to be the Diuel, that was with his

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Maisters corpes, hee tooke a great staffe and brained his maister in stead of the diuel: the good wife cryed and said, that he had killed her husband, he denyed and saide he was the diuel: the matter was brought before the Judge, who vnderstanding the life of that couetous man, was perswaded that the diuel watcht with the bodie, and that the good wife was deceiued.

A Pother being sicke of the palke and like to dye, was admonished of his kinsmen and friends to receiue the sacrament, and to thinke of his soule: the sicke man being so weake, that he could not speake nor make signes vnto his friends for all y they could do: at length one of the house which well knew his nature, saide: that if any life were in him, he would make him either speake or giue signes, tooke the keye from his beds heade, and went about to open his Coffer which stode at his beds fete full of money, the couetous sicke man with head, feete, and with al his bodie made tokens and signes that his soule was there, and that if his money should bee taken away, he should presently dye.

The like example is of another couetous man, which when the priell according vnto the custome in those dayes, would annoint him being sicke and like to dye, hee perceyuing scant that hee was touched for his imbecillitie and weaknesse, his mind more occupied on his purse then on his sicknesse, was wont to saye feeling the Priestes hande: Who toucheth my purse?

A Pother great Prince was so couetous that being besieged in a certaine Citie called Baldac, of a strög King, hauing money sufficient, wealth & substance abundant within the Citie, for verie desire hee had to keepe the money, he lost the Citie, and being taken captiue

fine was demaunded of the King why hee suffered his citie to be subdued, his fouldours slaine, and himselfe to be taken, hauing so much wealth within the Citie as might defende the Citie, saue the men, and keepe himselfe from Captiuitie: he being not able to answer the cause, helde his peace. The King perceiuing his countous minde to be the cause of all destruction, said: Come tell me where thy money is, and being brought to a huge tower, where he caried his money to saue it, shewed the King where the money was. The King toke the keye, and lockt him fast with his money in the hie Tower, saying: I will neuer doe thee that iniurie to take thee away from that which thou louest better than thy life, commaunding no man vpon paine of death to beare him either meat or drinke, and so most wretchedly suffered him to die for hunger, hauing golde and siluer ynough lying by him.

Examples of hearing.

Valerius reciteth a History of a certaine young man of Athens, named Polemus, giuen much to banquetting and drinking, being allured vnto all pleasures, hauing his felicitie in eating and drinking, & fine clothing, comming vnto the Schole of Anaxagoras was so well charged with wine, and so braue in apparell, that the schollers of Anaxagoras stomaked him for his drunkenesse to come there: but Anaxagoras perceiuing the case of Polemus, left to speake of that which he then had in hand, and turned his talke to speak of temperancie and sobrietie, whiche when Polemus heard so learnedly and skilfully, he threw down his garland from his head, he changed his countenance, wayled his former life, and from that time soeward Polemus liued honestly.

It on the other side

Ulysses

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*my 2d copy
in 100*
Vlisses willing to auoid the sweet songs of flattering
Circes, fearing lest the like should happen vnto him
as did vnto diuers others, stopt his and his seruants
eares with ware, and so auoyded the danger thereof:
So to heare good and wholesome things with Polemus,
it is fruitfull, and to heare flattery let all men stop their
eares with Vlisses.

¶ Examples of discord.

+
In a certaine Ile there dwelt some Heremites, for
whose discord and inward contention, the wife of the
Ile consumed their victuals, so that they were enforced
to make agrément of themselves: insomuch that Apol-
lonius willing to trauell in making some friendes that
were foes, one of the parties said that he had rather dye,
than to be made friends: Well saide Apollonius, and
dye thou shalt, and thy graue shall be the bellies of wilde
beasts, and flying foules, and euen that night he died so-
deinly, and was deuoured of beasts, as Apollonius said,
for his Tigrish and cruell minde.

¶ Examples of friendship.

There were two friendes, the one an Egyptian, the
other a Citizen of Baldac: this Egyptian making
much of his friend, so wel loued him, that he wan-
ted nothing which he had. By fortune this Egip-
tian waxed poore, and so needie that he was enforced to
come vnto the Citie Baldac to knowe what his friende
would do for him, and being ashamed of his poore estate,
watching a couenient time to present himselfe vnto his
friend, went all night vnto a Barne to sleep: that night a
murther was committed, and a man slaine, & carried by
chance into the Barn, where he being found in the mor-
ning,

ning, was accused before the Judges that he murdered the man, and being iudged to die, his friend being on the bench, calling to minde that it was hee that made much of him in Egypt, foorthwith rose and saide: that it was not that man that slue the man, but euen hee himselfe: The other denayed, affirming that hee was iustly condemned, and that he onely ought to die: They both strining which of them should die: the murtherer in daide being in place, seeing the perfect amittie of these two yong men, and meruelling much thereat, was compelled of loue to confesse the murther, and that he kille the man. The Judges musing much at the amittie of these men, pardoned them all thre.

A yong man passing through a wilbernesse where wilde beastes were, hired a skilfull felloiw, which promised such amittie that hee would bring him safe and sounde without perill of timme and life: being in the midst of the wood, a Beare came towards them, the felloiw that profest him friendship, toke his feete and ran and climed vp to the top of a hye tree. The stranger perceiving that his friend was fled, and that he himself was not able to escape, fell downe vnto the ground vpon his belly: for it is said that the Lion or the Beare wil spare their yelded prayes, and specially the Beare, if a man hold his breath as though he were dead. This man faking vpon him to die, the Beare felt and smelt about his mouth and his eares, whether any breath were in him or no, supposing at last that hee was dead, the Beare went away: The other that was in the toppes of the tree asked him when he came, what the Beare spake vnto him in his eare when hee came vnto him: Marie saide he, that I should not trust such a knaue as thou art to go with in company where dangers were.

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¶ Example of flattery.

King Zerxes marching towarde the Grækes with a huge army of souldiers, called his counsellours vnto him, demaunded of them what was cheafely to be feared in that iourney, one of them saide: I feare most of all that when the Grækes do heare of your power, force and magnanimitie, that they will flee and not abide your hande. The second said, that he doubted most that all Græce was not able to lodge them or to receive them vnto their Cities. The third saide, that he feared most the Ocean seas were not enough for his nauies to passe ouer. The fourth feared that they had not roome enough for their arrowes that they would shote off. The King being puffed up with pride, hearing his counsellors pleasing him so well: demaunded at last of a certain Philosopher named Damascus which he carried with him, what he doubted most in that wars: I feare chiefly sayd the Philosopher, lest you be shamefully deceiued by these filthie flatterers.

¶ Example of gluttonie.

King Cyrus going vnto Scithia where Queen Tomyris reigned, vnderstanding the pouerty of that Countrey, and the beggery to be great, caused all his souldiers to flee from their tentes, leauing their meat and victuals behinde them, vnto the Scithians, which for greedinesse more vnto the meat, then desirous to pursue king Cyrus, applied their bellies so much, that Cyrus being in ambuishment for the nonce, knowing how that it would come to passe, came vpon them sodenly as they were eating and drinkeing, and slue and murthered them like Dogges.

¶ Ex-

Examples of rape and spoile.

Dionides a Pirate vpon the Seas, being taken by Alexander the great, and asked of him why hee robbed vpon the Seas, answered in this sort: why robbest thou vpon the landes? I, because I am a young Pirate vpon the Seas, am called a theefe: and thou which doest robbe lande and seas, art called a Kinge and a Conquerour. I steale a litle in the night time, thou spoilest all thinges in the night and day time: I am enforced to steale to liue, and thou doest willingly steale to destroy: Dionides can not haue worse fortune, nor Alexander can not haue better: for that I hope dayly better and better, and thou hast need to feare worse and worse.

A Certaine poore woman came vnto a courteous Judge to demanda iustice at his hand, complayning a long time verie pitteously. at length the Judge said that he was deafe: the poore woman hauing a supplication made, the next time came againe to tender the same vnto the Judge, vnto whome the Judge said I am blind, the woman perceyuing his mind, came the third time and brought twentie Florentine Counters in her hand, saying softly: My Lord, saide she, I pray you shew me fauour, here is twentie Crownes for you to buye a saddle: the Judge as softly as she said it, heard her, and stretching forth his hand receiued the Counters, which as soone as he saw, he saide, that they were no gold but Counters: My Lord saide the woman, now I know well that there is great vertue in gold, that can make deafe Judges to heare, and blinde Judges to see.

Oppression

22. 10. 11.

A Byshoppe passing through a great Citie, a poore man begged one pennie of him for Gods sake,

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which he could not obtaine: the poore man perceyuing that he could haue neuer a pennie at the Bishops hand, desired the Bishop to blesse him: the Bishop straight vp with his hand and blessed him. A woman seeing how franke the Bishop was of his blessing, and how hard he was of a pennie, saide merilie: Alas poore man saide the, if his blessing had beene worth a pennie thou hadst not had it, but because it was nothing worth thou hast it.

¶ Example of mercie.

Tigranes King of Armenia, being vanquished and taken by Pompeius the great, when that he came in place before Pompeius, hee threw downe his crowne vnto the ground, and kneeled at Pompeius fete, saying: mercie I craue, straight Pompeius tooke him vp by the hand, and put his crowne on his heade, and saide: I take it more honourable to make a King, then to destroy a King.

¶ Examples of Loue.

A poore scholler begging his dornbe at a Noble womans gate, besought the Porter for the loue of God a peece of meate. The Porter hauing shewed vnto his Lady that a poore scholler was at the gate begging some meate for Gods sake: The Lady saide he should haue nothing therefor his sake: the scholler then desired for our Lordes sake some meate: hee was againe denyed: the third time he prayed to haue some meat for his owne sake: The Ladies then commaunded her Porter to bring the scholler vnto her chamber, which when she perceiued him to be ragged, and not seene of her before, she asked him why hee was so bold to aske meate at her gate for his owne sake, which was

was not knowne of any man : because said the scholler
yon haue denyed me for Gods sake, being the Creator
of all thinges, I thought to aske for mine owne sake, be-
ing the simplest wretch of all men.

A Young Virgin refused to haue a welthie husband
which her parents had obtained her, being deman-
ded the cause why she so young a maide denyed to leade
her life in marriage; she saide: when I am married,
my husband, and my children will claime that loue at
my hand then, which now God onely hath at my hand,
and therefore I will not marrie. Surely in my opi-
nion, that was perfect loue to the Creator, aboue any
creature.

Examples of death.

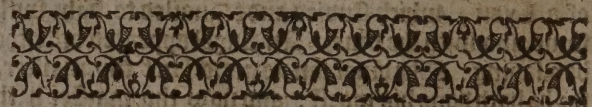
I T is writen in the liues of the fathers, that a young
man seruing a Heremite, was sent of his maister
vnto a village hard by, where a certame great Usur-
er and a vicious man being dead, was carried hono-
rably and buried with solemnitie, with the Bishop of
that Diocesse: which when the Boy saw, hee wept out
that so euil a man, and so wicked an Usurer, should haue
such solenne burfall: and returning home, hee founde
his maister deuoured of a Lyon, which moued him al-
most to bee beside him selfe, saying: The wicked U-
surer dyeth with great honour, and is buried with
great pompe, that liued all the daies of his life in sinne
and wickednesse: My maister being fiftie yeares in
the wilbernesse an Heremite, is eaten by and deuoured
of a Lyon, which studied and trauailed to fight with
sinne, and with the diuel. An Angel appeared vnto the
boy, saying: The diuel can no more hurt thy maister,
for he hath done his worst, and now thy maister hath
conquered the diuel. The diuel spared the Usurer in

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his life time, that he might possesse him after his death:

Socrates therefore dying, and being constrained (for that he refused their Gods, and said that he would rather worship a Dogge then the Gods of Athens) to drinke his last draught, perceyuing that his wife wept, demanded the cause of her weeping, his wife answered and saide: the innocencie of Socrates death is the cause of my weeping: Nay rather saide Socrates laugh and reioyce at that, and wepe at him that deserveth death. The like examples haue we of King Antigonus and Anaxagoras the Philosopher, hearing both that their sonnes dyed in the warres, the one saide, I know I had my sonne bozne to dye: the other without vexation or chaunge of countenance, made him be buried out of hand, saying: it is no straunge thing to heare of death happening aswell vnto Princes, as vnto poore men.

A Great king being admonished by his Whisttons of death, began to lament much his state, saying: Alas Miser that I am, how manie princely Palaces, and regall Courtes: how manie kingdomes and countries must I depart from, and goe vnto those quarters I know not where: How manie Princes coulde I commaund to come with me any where: How many noble men might I cause to goe before to provide my places and seates: and now not one poore man in all the world will beare me companie to my graue. And so said farewell thou world enemye of my soule.



THE DEATHES OF CERTAINE
Noble Princes in english verse.

Alexander the great, his death.

What sounde assurance is of man?
What certaine losse of life?

When Atrop cuts which Lachese spines,
With cruell curled knifer

Hee yesterday renowned Prince,
and king of kinges so bzaue:

To day in mouldyzed mossier mire,
layde in his fatall graue.

Hee yesterday the sonne of Ioue,
might all commaunde at will:

To day starcke naked in the earth,
the woymes his belly fill.

Julius Cæsars death.

I Long that ruled Rome at will,
in middelt of Rome am spilde:
And in the Senate house amongst
the Senators am kilde.

Who Countries, Kingdomes, Castles strong,
who Europe all did quell:

To Brutus hande, and Cassius snares,
vnwares I Cæsar fell.

With Woodkins, Daggers, Swozdes, and Stanes,
I Cæsar there was slaine

Of fostred foes, which friendship fainde,
as Abel was of Caine.

Cirus king of Persia his death.

What Cæsar, King, or Prince thou art,
that passest here this way:

Suffer Cyrus seuen foote to haue,
to rest his Corps in clay.

L. l.

Whose

The pilgrimage

Whose greedie minde and raging race,
Whose fortune frowning wilde:
That hee should be in Scythia slaine,
by Tomyris Queene, in felds,
Whose head was off, and bathed in blode,
to whom the Queene spake first:
Dyinke cruell Cyris blode ynough,
who long for blode didst thirst.

Agamemnon, his death.

Whom ten yeares warres in Phrigan feldes,
nor Trojans force subdue:
Whom winde, nor Seas, nor tempest hurt,
him Clitemnestra slue.

This famous Prince, and Captaine graunde,
of all the Greekes in felds:

Whom fame in Phrigia so aduancede,
his onely spouse him kilde.

Thus Fortune friendlye flowed fast,
and fauoured fame to sounde:

Till frowning Fortune soyld the state,
which saluoning Fortune sounde.

King Pirrhus, his death.

Here Pirrhus Prince of Epire lyes,
whose force Tarentum knew:

At Argos by a woman slaine,
with a Tilestone that shee threw.

Whom thousand Princes could not hurt,
nor Romans all annoy:

When shot of Gunnes, ne dreadfull Dartes,
might Pirrhus Prince destroy.

This seconde Souldiour counted was,
to Alexander king:

A helte Argiue woman loe!
to graue did Pirrhus bring.

Hanni-

Hannibal, his death.

The fostered fame, the glorie great,
that was in Carthage coast :
The honour long that Lybia had,
again, in time was lost.
Hee that oft was the scourge of Rome,
and Romans oft offended :
Hee that his native soyle did saue,
and Carthage oft defended:
The same at last to Syria fled,
to craue Antiochus ayde :
Unto Bithinia thence hee went,
to Prusias king dismayde.
And there to voyde Flaminius force,
with popsoned drinke did die :
Thus haughty Hannibal ended life,
and there his bones doe lie.

Pompeius death.

Pompeius fleeing Pharsalia fieldes,
from Caesar, life to saue :
Whom then Photinus sayned friende,
to Egypt soyle did laue.
And there by slaughtes of faithlesse friendes,
for golde and silver, loe !
Pompeius head was sent to Rome,
to Caesar for to shoue.
His bodie left, vnburied lies,
in Egypts slimie sandes :
Who sometime king of Pontus prest,
and all Armenia landes.

Cicero, his death.

Whom Cicero saued off from death.
the same did Cicero kill :

The pilgrimage

Pompilius proude to please the rage,
of Marc. Antonius will.

Whose heade was sette in sight to see,
Antonius minde to please :

Whose tongue did Fulvia pricke with pinnes,
her stony heart to ease.

Who when hee was for Clodius sake,
exiled Rome to raunge :

Wim twenty thousand Romans mournde,
in mourning weedes the chaunge.

Wae thre times Consull was in Rome,
now in Caieta slaine :

Whose noble name, and lasting fame,
shall still on earth remaine.

Demosthenes death.

The sugred sappe the solace long,
the guide of Athens then :

That stout withstode king Philips force,
in sight of Philips men.

Of whom king Philip in his warres,
was forced to say at length :

Wae feared more Demosthenes tongue,
then all the Athenians strength.

Such is the ende of mortall wightes,
such is the miserie of men,

That how to die, the time, the place,
hee knoweth not where nor when.

Achilles, his death.

The hope of Greece, and countries care,
Achilles strong of force :

Like stoute Alcides fought on foot,
like Mars him selfe on horse.

But lust that ruled Goddess sometimes,
did then Achilles mooue :

Lo

To walke to Troye to feede desire,
 for Priams daughters lone.
 But by a Dart that Paris dzoue,
 Achilles had his end:
 Whose woꝝ thie actes and marshall feates,
 in Homer well are pend.

¶ Hectors death.

HEctor most stout whose strokes full sterne,
 the Greeke did girde so grim:
 And soyled foes in Phrigian fieldes,
 death happened thus to him.
 In spoyling of Patroclus king,
 Achilles faithfull friend:
 Came strong Achilles to the place,
 to see Patroclus end.
 Then Hectors harnesse quite was of,
 supposing none so nie:
 When great Achilles watcht in place,
 in Hectors face to sie.
 And with his speare he thrust him thzough,
 from Hectors side to side:
 Thus famous man, and Phrigian Prince,
 thus Troyan Hector died.

¶ Themistocles death.

That noble Greeke Themistocles;
 by Artaxerxes soꝝde:
 To fight against his native soyle,
 in harnesse braue was hoꝝde.
 But marke a noble valiaunt minde,
 behold a famous deede:
 To hurt his soyle this noble Greeke,
 did feele his heart to bleede:
 To boyde this wꝝath of Persian Prince,
 hee bloud with poyson dzanke:

¶ 3

And

The pilgrimage

And so to die, that so did live,
he gladly God did thanke.

¶ Marcellus death.

Marcellus in his glorie great,
triumphant victor oft:
The Spurre of Rome, and Romane guide,
in state aduanc't aloft.
Who by the Senate sage was sent,
to Masinissa King:
And charged that from Africk fieldes,
an auns were he should bring.
On surging seas, of wambling waues,
vnto his busines bent:
Dame fortune with her flattering feates
such losstie mates p'reuent.

¶ Nero his death.

I lust who list to lead his life,
with Tyrant Nero here:
Must needes with Nero end his life,
as did in Rome appeere.
Who slue his Payster Seneca,
who did his mother kill:
Who spoyled all, who spared none,
who last himselfe did spill.
Whose death as ioyfull was to Rome,
as Rome his life detest.
That vnto Tiber he being dead,
the Romanes threw this beast.

Hercules death.

VVhich Dragons, Lions, Tigers wilde,
which beastes so scarce did tame:
Which Castles, Countries, Townes and
loe death subdued the same. (Wolues,
What

What Hercules had at Nessus hand,
the same with flames did frise:
Wherein that offspring great of Gods,
and imp of Ioue did die.

Herods death.

Vhen Herode raigned in Iuda king,
his life so lothsome ledde:
On sucking babes and infantes bloud,
this cruell tyrant fedde.

To seeke our Saviour Chyist he kilde,
the babes of Iuda land:

And thought our God could not escape
his somie bloody hand.

Of Moynes this Herod was deuourde,
of vermine loe and mise:

His bones, his flesh was all conlumbe,
and eaten by of life.

Seleucus king of Siria hys death.

Seleucus King of Siria loe,
Antiochus sonne the great:
To whome in middelt of ioyfull state,
did fortune vse this feate.

That mounted high on stately steepe,
with princely porte to ride:

From pompe, from pride, from horse he fell,
and there Seleucus died.

That earst in Siria had such fame,
and liued long in myzth:

With erawling creeping woymes he lieth,
scarcke naked in the earth.

Traians death.

When Trian twentie yeares had rauid,
in Romane Empire loe:

The pilgrimage

In Cittle called Seleucia died,
from Persia comming fro.
Whose noble dayes and happie peeres,
while yet in Rome he dwelt:
Both Rome and Romaines then reioyde,
no grieve in Rome was felt.
He rightly ruled Rome by lawe,
he Romane safegard sought:
To punish vice and hate eche sinne,
Plutarchus him hath taught.

King Anceus death.

VVho thinkes to ioye shall hap to wo,
who thinkes to liue shall die:
Who thinkes to speede shall often misse,
thus fortune friendes doth trie.
As Anceus King of Samos sought,
to flea a sauge Woze:
Was by the Woze he thought to kill,
constrainde to die befoze.

Heliogabalus Emperour of Rome his death.

Bholde another Gorgon grim,
a monster Cyclop lo:
Where lothsome life and wicked wayes,
all Rome did feare I know.
The sink of sinne, the shape of shame,
the beast of Rome was calde:
The cruell scourge, the sorest plague,
that euer Rome hath stalde.
This monster murthered in a lakes,
and halde thzough Rome in streets:
And after thzotwone to Tibers streames,
shut in his thzowding sheetes,
FINIS.

¶ Of Memorie, and Oblivion.



Some hold that opinion, that in the auncient time whiles yet the worlde flozished not in learning, that memorie then was most set by & esteemed, for what so ever was seene or heard, was then committed vnto memorie, & not recorded in booke. But Socrates sayd, after y^e vse of let-

ters were had the vertue of memorie decayed, for y^e care which then was in heart and memorie, with feare & diligence to obserue, is of all now put in booke, that now our memorie is put in writing, and then was it fixed in minde: in so much that y^e noble Athenian Themistocles passing by Simonides schole, who as some suppose, taught first the Arte of memorie, being demaunded, whether he would learne the Arte and facultie of memorie, answered, that hee had rather learne howe to forget thinges, then to keepe thinges in memorie, for I can not, sayd hee, forget what I would, and I haue thinges in memorie, which sayne I would they were out of memorie. Seneca doth so report of himselfe, that hee was of such perfect memorie, that he could rehearse after one, by hearing two hundred verses: yea, a greater meruaile of memorie, hee coulde recite two thousand names of men, being repeated once before him, with as good a memorie, as hee that first named them. The like we reade of Aelius Adrianus a Captaine, that hauing a great army vnder him of souldiours, if any were absent in any place about any businesse, hee had in memory the name of the person, the name of the place, and the cause of his businesse. Of this excellent memorie,

Themistocles.

Simonides.

Seneca.

Aelius.

In.

to

The pilgrimage

Cyrus,
Scipio.

Caesar.

Hortensius.

Carmides.

Cyneas.

to their perpetuall fame was kyng Cyrus and Scipio, the one a Persian, the other a Roman, which had this fame by Memorie: that either of them coulde severally call their souldiours by name, every one after an other, which is most rare: yea, most marvaileus, having so many alwaies vnder them, as both Rome and Persia were chiefly in their daies by them defended, to bee able to name so many souldiours, as either of them both had in armie. Their memory was such then, that they may not be forgotten now: Iulius Caesar was as much renowned, for that Plinie reported, that he coulde doe such thinges by memorie, as in reading, in talking, in hearing, and in aunswering at one time, that no fault coulde bee founde in either of these foure qualities at one time practised, whereby hee deserueth no lesse prayse by his memorie, then fame by his actes. Diuers excelled in time past in memorie, as Hortensius a noble Oratour of Rome, was able to speake in any place, any thing which hee premeditated privately, without studie openly, he had more trust in his memorie, then in booke. Carmides of Greece was so famous for this facultie that he neuer heard any reading, but he coulde repeate it worde by worde without writing, were the writing or reading neuer so long, hee woulde not misse a sillable. Cyneas a noble and a famous Oratour, one of the counsaillours of king Pirrhus, being sent from Empire vnto the Senatours of Rome as an Ambassador, hee but once hearing the names of the Senatours, before he came vnto the Senate house, where when hee came he named them orderly by name, every one after an other, that all the Senatours were in a great admiration of his memorie, in repeating so many names, in opening so many matters, in concluding so many thinges: which when hee came vnto king Pirrhus his master home from Rome, hee recited not onely his doings and orations, but also their aunswers and replies,

every

every woorde by woorde as then was spoken, done, or
written by the Senators. This Cynear was not so ex-
cellent of memory, but also of passing eloquence, of
whom king Pyrrhus was wont to say, that hee got
more cities, townes, and kingdomes by the eloquence
of Cineas, then with all the force and strength of all the
Epyrotes beside. It is written in Laertius lib. 8. that
Pythagoras had charge of God Mercury, to aske what
he would (sauiing immortality) and he should haue it, &
he willed to keepe in memory all thinges that hee heard
and sawe, and to forget nothing being deade, of that
which hee sawe being a liue, which being graunted,
the soule of Athalides being slaine of Menelaus, ente-
red in Euphorbus: secondly toke place in Hermonius:
thirdly in Pyrrhus: and fourthly in Pythagoras, which
had such memory thereby, that hee coulde describe the
state of the liue and the dead. Diuers were famous for
memory amongst the Grekes, as Archippus, Lysia-
des, Metrodorus, Carneades, Theodectes, & others.
Many amongst the Romans were renowned for their
memories, as Iulius Caesar, L. Scipio, Portius, Claudi-
us Hortensius, with infinit number. What great fame
had Mythridates king of Pontus, that hauing, as Plini
and Gellius both repute xxii. strange nations, that
were souldiours allies in warres vnder him against
the Romans, hee coulde speake xxii. languages, with-
out interpreter to open his minde vnto the. A strange
thing it is now to finde a man in this our ripe yeares,
that can speake half a dosen speeches. If a man can but
smatter in five or seuen languages, hee is noted to bee a
rare fellow, and yet king Mythridates had xxii. A note
of great memory, so: some there bee in learninge one
speech, that they knowe not, they forget an other that
they knowe. What worthy man Lucullus is remem-
bered of Cicero in his fourth booke of Academicall que-
stions, for his passing and noble memory. The E-

Hermonius.

Mythridates.

Lucullus.

The pilgrimage

Egyptians vsed notes and figures for their memorie, in so much y they marked the well memored man, with the figure of a Ware, or a Fore, for that y Ware heareth best, & the Fore is of greatest memorie: and if any wanted memorie, they compared him to the Crocodile. We reade of Esdras a Priest, that had all the lawes of the Hebrewes vpon his fingers ende. We reade of Portius, that he neuer forgot any thing that he once read before. He againe, would neuer reade that, which once he wrote, but straight out of hand, his memorie was such, he would speake it and pronounce it in order, euen as he wrote it before. Memory therefore is likened vnto a Net, which taketh and stayeth great fish, and letteth through the litle fish: and euen as bookes that be not occupied ware rustie, and cleaue together, so memorie which is not occupied, saith Seneca, wareth dull, and obliuious, as wee often times see howe forgetfull men ware, eyther with sickness, age, or such like, that letteth the memorie of man to be occupied: as Orbilius by extremitie of age, forgot his Alphabets and Letters: Hermolaus had a friend, which in his youth was a perfect Grecian, and yet in his latter yeares wared so obliuious, that he could not reade Greeke. Plini sayth Messala surnamed Coruius wared so forgetfull by longe sickness, that hee forgot his owne name. And Seneca doth write of one Caluissius, that was so weake of memorie, that hee did forget the names of those, that hee was daily in copany with, as Achilles, Vlisles, & Priamus, whom hee knew very well. What is it els for a man to want memorie, but to want the name of his knowne friend, for he is no man that knoweth not that man: as Augustus Cesar, sometime Emperour of Rome, his beadel hauing forgot, when hee shoulde come vnto the Senate, demaunded of the Emperour, whether he would commaunde him to doe any thinge that he could doe: why sayd the Emperour, take this letter with

Esdras.

Portius.

Orbilius.

Messala.

Caluissius.

with thee, that menne may know thee, for thou knowest
 no man, for thou wantest memorie. Cicero doeth
 make mention of Curio, that was so obliuious beeyng
 a iudge, that he forgotte the case, which he should geue
 iudgement vpon. Likewise Atticus the sonne of So-
 phista, was of so fraile Memorie, that hee could neuer
 keepe in minde, the names of the foure Clementes.
 Bamba a certaine king of the Gotes, by a draughte of
 drinke giuen by Heringeus his successor, lest bys Me-
 morie: it may well bee that drinke cutteth of memorie.
 For the Poettes saie, that there is a riuer in hell na-
 med Lethes, whose water if any man taste thereof, hee
 forgetteth anye thing done or past before. In this were
 the Thracians so dull of memorie, that they could not
 compt aboute the number of winter, so that memorie
 is praised in some, and obliuiousnesse dispraised in o-
 thers, that there want no testimonies therein, what
 may bee spoken of those, that then were counted the
 famous clearkes, and the renownedst Oratours in all
 the worlde whiche did not onely stay in theyr orations
 but also were quite beside their matters: as Demosthe-
 nes and Cicero, two noble Oratours vpon whom de-
 pended the state of Athens & Rome, such imperfection
 was in them notwithstanding, that Demosthenes was
 so dismaied at the presence of Philip king of Macedonia,
 and Cicero so astonied at the presence of the Senate, &
 that both tooonge and countenance failed these noble
 clearkes. Likewise Theophrastus that graue Philoso-
 pher, & successor vnto Aristotle, many times was put
 to silence in the middelt of his Oration, before the peo-
 ple of Athens. So was Heracitus Seuerus doimbe be-
 fore the Emperour. Herodes Atticus was before M. An-
 tonius quite out of countenance, so that the presence of
 princes, & dignitie of places, the maiesty of states, abate
 and chaunge the worthinesse of the person. Some a-
 gaine challenge vnto themselves, whiche altogether

Atticus

Bamba

Thracians

Demosthenes

Heracitus

Hipparchion.
Ruffinus.

Casius
Seuerus.

they are as boyde of as Hipparchion, who when hee
would haue confessed with Ruffinus, had not a word to
speake, in so much that a pꝛouerbe grew by hym, ap-
plied vnto him that is moze talkatiue then wise, Hip-
parchion is dumbe. Some againe with Casius Seue-
rus, which though all his booke were burned by Se-
natours, sayd that hee caried all his learning in minde
and memorie, which could not be taken away, vnlesse
his life likewise should be taken away. For my lear-
ning sayd he, is in my minde, and not printed in booke.
The greatell excellencie that can be in man is memo-
rie, and the next thing that appoꝛoꝛeth immortallitie is
memoꝛie, and so nigh that if a man could but remem-
ber the end of the thinges, hee should neuer taste death,
but he should liue foꝛ euer.



¶ Of the pilgimages of Princes,
and milerie of mortalitie.



There is no beast vpon the earth,
no soule in the aire, no fishe in
the Sea, that seeketh his owne
decay but manner: as by experi-
ence wee see all thinges to haue
a care of their owne liues. The
Lion when hee seeketh himselfe
sicke, he neuer ceaseth untill he
feedeth vpon an ape, whereby he

Lion.

may recouer former health. The Goates of Creete
feeding on high vppon the mountaines, when anye of
them is shotte through with an Arrowe, as the people
of that Countrey are most excellent archers, they take
Dictamnus an hearbe, and assoone as they eate anye
thing of the same, the arrowe falleth downe, and the
wound wareth hole incontinent. There are certayn
kyndes of frogges in Aegypt, about the fount of Ni-
lus, that haue this perceuerance, that when by chance
they happen to come where a fishe called Varus is,
whiche is a great inurthurer and a spoyler of frogges,
they vse to heare in theyr mouthes euertoward a long
reede, whiche groweth about the bankes of Nilus,
so when this fishe dothe gape, thinking to feede vpon
the frogge, the reede is so long by no meanes can hee
swallowe by the frogge, and so they saue theyr liues.
At the Coates of Crete, At the frogges of Aegypt
haue this vnderstanding to auoyde theyr enimies,
howe muche more oughtman to be circumspect of his
life, which hath I say millions of enimies nether seen
nor knowne. We read in the first booke of Aelian, that
the rude swine, if at anye time by chaunce, they eate of
that hearbe called Hiosciamus, which dyaweth by e by
the

The Goates
of Creete.

Frogges of
Aegypt.

Swine.

A sea snaille,

noil

Misc. 0001 T
... 0001 00

Antes.

noil
0001 00

the baines so togither, y shant they can stirre, yet they
strive for remedie sake to goe vnder the water, where
they see de vpon young Crabbes to recouer health. In
the same booke ye may reade of a Sea Snaille whiche
from the water both come vnto lande to breede, and af-
ter the hath egged thee diggeth the pearth and hideth
her egges, and retourneth vnto the sea again, and there
continueth xl. dayes, and after xl. dayes, thee cometh
vnto the selfe same place where thee hid her egges, and
perceiuing that they are readie to come out of the shel,
thee openeth the shell, and taketh her young ones with
her, vnto the sea. And thus haue they care & charge not
onely of their owne states and liues, but also of others,
and by some shewe of sense they amend that whiche is
most dangerous and hurtfull. For the sely and simple
muse haue this kinde of foreknowledge, that when anie
house waxeth olde and ruinous, they forsake the olde
dwelling and creeping holes, they flee and seeke refuge
in an other place. The little Antes haue foresightes,
that when penury and want of reliefe draweth neer,
they ware so painefull and laborious, toying and tra-
uailing in gathering together victualles as may serue
them during the time of famine. If these small cree-
ping wormes, sely and simple beastes provide for the
selues, what shall we say of manne, the king and ruler
ouer all beastes, who hathe not onely a bodie to pro-
uide for, but also a soule to saue. Howe happie are these
wormes and beastes in their kinde, then a number of
Princes are. For that they by nature onely are taught
to auoyde theyr foes, wee neither by nature, neyther
by God y cause of all goodnesse, can loue our friendes.
Therefore verie well it is saide of the wise manne, that
eyther not to bee bozne, or else beeing bozne freight to
die, is the happiest state that can chaunce vnto manne.
For liuing in this vale of miserie, wee see the Pilgri-
mages and trauell of life to be such, that better farre it
were

were be a poze quiet man, then a busie proude Prince. And sixth death is the last line of life, aswell appoynted for Princes as for poze men. who in reading the liues of Emperours, Kinges and Princes, the Nobles of the woꝛlde seeth not their vnhappie States, which coming vnto the woꝛlde naked, and departing from the same naked, yet like proude Pilgrimes are busie one to destroy another, not contented with countreies and kingdomes, go from one place vnto another, from one countrie vnto another like Pilgrimes, to beeacquaynted with miserie, and to seeke death. Alexander the great conquerour taking his voyage from his kingdome of Macedonia vnto India, to destroye all the woꝛlde, hee was in the Citie of Babylon preuented by Antipater & Iola his taster and kinsman, with popson, and there hee died. Philopomen a great Emperour sometime in Greece, being in prison in Messena, taken in the wars, was so cruelly handled, that hee besought Dinocrates which then was Prince of that Countrie, and conqueror ouer him, one draught of poison: thus he y could not be content to be Emperour and ruler of Greece, was moued to seeke death in a straunge Countrie amongst his foes. Ladislaus king of Apulia endeavouring to subdue the Florentines, and seeking to bee king ouer the Florentines, lost the kingdome of Apulia. For by them was hee at length popsoned, and so bereft of his owne kingdome and life. With this vnhappie kinde of death were many princes preuented: no lesse threatened are these princes of their owne household friends, then of foraine foes, no lesse do their children, their wiues brethren and kinsmen, studie to destroye them, sometime for the kingdomes sake, sometime for hatred hidden, and most often prouoked of these to spoyle them, as it is written, that Claudius Caesar an Emperour of Rome, was poisoned of his owne wife Agrippina. Antiochus king of Siria was poisoned of his quene Lao-

Alexander.

Philopomen.

Ladislaus.

Antiochus.

The pilgrimage

- Constantinus.** dice, for that hee was in loue with Berenices king Ptholomeus sister. Constantine the Emperour, the sonne of Heraclius, being but one yeare a ruler of his Empire, was poysoned by his mother in lawe named
- Conradus.** Martina. The very cause of the Emperour Conradus death, which was Frederikes sonne, was the Empire and rule of Rome: for Manfredus his Successour made the Whistons for money to poison him, that then hee being the successour of the Empire, might beare rule.
- L. Vectius.** Unhappie state of Princes, whose liues are desired of friend and foe. How soe was L. Vectius set on of Caesar, to betray Pompeius the great, which for the loue and zeale that Pompeius had in Rome, Caesar began to malice Lucullus, Curio, Cato, & Cicero, for their private loue towarde Pompeius. No lesse daunger it is to be in fauour with princes sometime, then perillous, to be princes. Wee reade of a Queene named
- Rosimunda.** Rosimunda, the daughter of king Cunimunda of Gepidas after that she poisoned Albonius king of Longobardes her first houseband, shee married a prince of Ravenna, named Helinges, which likewise she thought to poison, but being warned in y^e middelt of his draught, hee caused his wyfe to drinke the rest, which drynke was the cause of both their deaths. How many noble Princes in the middelt of their Pilgrimages died that death: as Dioclesian the Emperour of Rome, Lotarius king of France, Carolus y^e eight of that name, with diuers others, as Hannibal prince of Carthage, Aristobulus king of Iuda, and Lucullus Emperour of Rome. Princes and noble men doe some time poyson themselves, least they should bee enforced of their foes to doe
- Themistocles.** what they would, as Themistocles being banished frō his countrie Athens, when he did deserve wel life and honoz, being in seruice with Artaxerxes king of Persia, poysoned him selfe with the blode of a Bull, in presence of all the Persians, least he should be compelled to

fight

fight in warres against Greeke his countrye: Euen so
 Aratus prince of Sicionia, perceiuing Philip the young-
 ger, should banishe and exile him out of his Countrey,
 was enforced to drinke his owne death, out of his owne
 hand. Euen after this sort, after long administration of
 the common wealth, after great honour had, and after
 Princely dignities possessed, with worthie renowne,
 and fame receiued, did noble Socrates, learned Anaxa-
 goras, worthie Seneca, & famous Demosthenes poison
 them selues. Thus their pilgrimages were ended, and
 their liues finished, their honoꝝ and dignity, their fame,
 and renowne did purchase them death. Happie then are
 those, whom the world knoweth not, who desire not to
 be acquainted with the world, but quiet and contented
 doe trauaile their pilgrimage. Had not Iugurtha thir-
 sted for the kingdome of Numidia, he had not slain his
 two brethren Adherbales & Hiempsales, which were
 partakers of the crowne, for the which, vengeance fell
 vpon him: hee had not comme into cruell Marius hand
 to bee subdued, neither had hee dyed in prison. Had not
 king Syphax thirsted after the Empire of Rome, he had
 neuer bene taken captiue and prisoner with Tyberius,
 where hee at length out of his kingdome dyed in pry-
 son. Henry the third was of his owne sonne, named
 Henry, againe put in prison, where hee dyed. Aristo-
 nicus for all his businesse and great doinges, was ban-
 quished by h. Consull Aquilius, & put in prison where
 likewise he died. In prison diuers princes ended life in
 foraine countries. Diuers kindes of deaths, sundrie
 plagues happen vpon princes, more then vpon any
 men els, as orderly I meane to proue by their Pilgri-
 mages and liues. Some by fire, as the Emperour Pha-
 laris of Agrigentin, who was burned with all his chil-
 dren, and his wyfe in the brazen Bull, which Perillus
 made for others, and when Aerillus first assayed this
 newe inuented worke before all others, and after him

Aratus.

Iugurtha.

Syphax.

Henricus.

Aristonicus.

Phalaris.

Perillus.

The pilgrimage

Alcibiades.

Achæus.

Bomilchar.
Iust. lib. 2.

the Emperour him selfe was put therein. By fire was the Emperour Valentine burned of the Gothes: by fire was that famous Græke Alcibiades destroyed in Phrigia, burned in bed with his woman Tymandra, after he had ruled Athens, and all Græce a longe while, this was his ende. Sardanapalus that great king, and last prince of Assiria, fearing to fall into the handes of Arbactus, and desisting to die by his enemies, made a solempne fire, where after his lewde lyfe, wantoninge in lust and following his desire, he burned him selfe: it was the ende of that renowned man Hercules which conquered monsters, subdued Serpentes, Lyons, Dragons, and wilde beastes, to dye by wearing of Nessus Myrte the Centaure, which burned him aliuie. To speake of Prince Boges, the deare friende sometime of king Zerxes, which when hee knew that he could not escape the hande of Cimon, and the power of Athens, he made a great fire, where he caused his wife and Concubins, his Childzen and family to be burned, and then his golde, silver, and treasure, and last of all burned him selfe, Empedocles, Catullus, Lucatius, Asdrubal, and Portia died this death. I may not be tedious in reciting so many names, but to shewe & to write some, that did take a part of Ioudie plagues, & diuers deathes. So desirous were men alwaies to become princes, so ambitious of honour, so greedie of wealth, that hauing the name of a king, they thought to auoide and escape that, which alwayes wayteth harde at the heeles of Princes, I meane death. Were not princes hanged of their owne subiectes, which is the vilest and most ignominious death that can bee? Achæus king of Lidia, for that he troubled his subiectes with newe Taxes and Subsidies, was hanged of his owne subiectes ouer the riuer Pactolus. Bomilchar, a prince of Libia, being suspected of his owne country-men the Carthaginians, that he had conspired with Agathocles, vnto the annoy-

aunce

auince of the subiectes, was hanged in the Citie of Carthage, in the middest of the Markette. Policrates who was supposed to be the happiest Prince, that ever reigned in Samos, who neuer sustained any losse by Fortune, at length was by Oroctes the Persian, king Darius general, hanged in open sight of Samos. Herodotus doth affirme, that Leonides that famous kyng of Sparta, that long ruled the Lacedemonians in great fame and renowne, was by Zerxes king of Persia, after his head was smitten of, commanded notwithstanding to bee hanged. Trogius doth write of Hanno, a Prince of Carthage, whiche flourished in the tyme of king Philippe, father to Alexander the great, whiche for his prosperous successe, fortune, and lucke, that he hadde in all his attemptes, waxed to be suche a tyrant that his owne people first bounde him with coardes, whipt him with rodde, pluckt out his eyes, brake his legges, cutte off his handes: and at last to recompence his tyrannie, they hanged him vp in Carthage. These were no meane menne, that thus were hanged in their owne Countrey, of their owne people: But honour which is alwaies ambitious, doeth bring this to passe euery where. These Princes were in the middest of life, arrested by death, and by diuers kyndes of death. Some as you haue heard with poison, some with fire, some with hanginge haue ended theyr Pilgrimages, some againe were deuoured of theyr owne horses, as Diomedes king of Thracia was foode himselfe vnto those beastes, which before hee fedde with mennes bodies. The king of Eubæa for his tyrannie in Boetia, was giuen by Hercules to be eaten of his owne horses. Licinius the Emperour, at what time he had appointed his daughter Herina, shoulde bee giuen to his horses to be eaten, he himselfe ministring her as foode vnto them, was forne in peeces. It happened that Neocles the sonne of that noble Greke Themistocles, was

Policrates.

Leonides.

Hanno.

Diomedes.

Licinius.

Neocles.

The pilgrimage

by a hōrse lykewiſe deuoured. This plague was not ſtrange vnto Princes, for they were alwaies ſubiect vnto all kinde of deathes. After that famous Prince Metius Captaine of the Libians, had broken with the Romains promiſe of truce and amitie, hee was afterward, as Liui doeth witneſſe, taken and drawn of ſolwer great hōrſes aliue, at the commaundement of Tullius Hoſtilius being then king of Rome. King Theſeus ſonne Hippolitus, beeyng then ſally of his mother in lawe Queene Phædra accuſed, flying to auoyde the the ſurpe and rage of his father at the requeſte of the Queene, was tozne in peeces of wilde hōrſes. But let vs paſſe further, and then wee ſhall reade, that ſome againe, euen as the aforeſaide Princes were deuoured of hōrſes, were of Serpentes ſtonge vnto death, as Laocoon that wortheie Troyan, was in open ſight, of two Serpentes deſtroyed, yea, that famous and warlike woman Cleopatra Queene of Aegypt, after her loue and friend Marcus Antonius was conuicted by Auguſtus Ceſar the Emperour, ſhe had rather to be overcome with Serpentes, then ſubdued by Ceſar. With this death was Opheltus Lycurgus ſonne, king of Meneu vanquiſhed. Againe ſome of wilde Bores, and raging Lions periſhed, as Ancus king of Samos, & Paphages king of Ambracia, periſhed in the like miſerie, the one by a Bore, the other by a Lyon. Some by Dogges, as Linus Apollos ſonne. Plini in his ſeuenth booke, maketh mention of a Queene in Bythinia, named Coſinges, king Nicomedes wiſe, whom her owne dogges ſlue, and ſare in peeces. Euripides that learned Greeke, coming in the night time, from Archelaus king of Macedonia, with whom he had bene at ſupper was by an ill willer of his mette, named Promerus, which ſet his dogges to mangle him vnto death. Euen ſo were Heraclitus and Diogenes both Philoſophers, by dogges likewiſe killed. I may not forgette ſo grea

Metius. 1

Hippolitus.

Laocoon.

Cleopatra.

Opheltus.

Linus.

Coſinges.
Euripides.

a Prince as **Basilus** the Emperour of Macedo which
 in hunting amongst his Lordes & nobles, yea, amongst
 thousandes of his Commons, he onely meeting a Hart
 in the chase, was prickt in the legge, and so dyed. As
 for **Seleucus** king of Siria, sonne unto **Antiochus**, sur-
 named the God, and **Bela** king of Pannonia, they were
 both throwne by theyr horses, and so dyed. If these
 mischaunces happen unto Princes in the midst of
 theyr glory and state, what is it the but miserie of mor-
 talitie, and pilgrimages of Princes, lithe nothing ex-
 pelleth fate, nor can auoyd death. Some so wearie of
 life, some so fearefull of death, y they throw them selues
 into waters to be drowned, others for all their diligent
 feare, watching for death, were mosse shamefully, not-
 withstanding by death prevented. **Frederick** the Em-
 perour marching towarde Jerusalem, after that hee
 had taken Citties and Townes in Armenia, in passing
 throug a litle riuer, he was drowned. **Decius** that no-
 ble and stout king, enforced to take his flight from the
 Gothes, with whome hee then was in warres, was
 drowned in the Parthe ground. **Marcus Marcellus**
 after that he had bene a Consull in Rome three tymes,
 before the third warres betwixt the Romaines and the
 carthaginiâs, was likewise by a shipwrack cast away.
 How many noble Princes wer drowned with **Pharao**
 kyng of Aegypt in the redde sea, we reade in the sacred
 Scriptures. Howe many againe that seas and waters
 spoyled from life, we reade of, which altered the names
 of the Seas and waters, when they were drowned,
 with theyr own names. As by **Aegeus** king of A-
 thens death, the sea Aegeum was called. By **Tirre-**
hus death king of Lidia, the sea was called **Tirrhens**.
 And so king **Tyberinus**, altered the riuer named **Ael-**
bula by his death, to be the riuer of **Tiber**. Again the sea
Hellefpôr, by a woman named **Helle**, the sea **Hespe-**
rides, by the maides called **Hesperides**: So by **Icarus** and
Myrrilus.

Basilus.
Seleucus,
Bela.
Frederi
Decius.
Marcellus.
Aegeus.
Tirrhens.
Tyberinus.
Icarus.

The pilgrimage

Myrtilus. Myrtilus, the sea of Icarus, and the sea Myrton were
 spoken. To many were by waters spoiled, as wee see
 daily by experience. As for hunger diners Princes a-
 gaine died, yea, compelled to eate their owne fleshe as E-
 risthion and Neocles a Tyrant of Scicioma, which
 for his cruell tirannie vnto Athens, tasted of the same
 feast himselfe. It is written in Curtius, that Queene
 Sygambis king Darius mother died of hunger. Who so
 readeth Chronicles shall finde diuers mischances hap-
 pen vnto Princes, from time to time, for that they bee
 enuied at. For Vlixes the Greeke, least any offspring of
 Hector should rise in Phrigia, to reuenge the fall of
 Troye, and his countrey, caste Hectors sonne Astianax
 ouer the walles aliue. Euen as sometime Lycurgus
 king of Thracia was of his owne Subiectes, throwne
 headlong into the sea, for that hee first mingled water
 wth wine. Howe many famous and noble Princes were
 stoned, and by stones dead, as valiaunt Pirrus king
 of the Epirotes, being in warrs with Antigonus, was
 slaine by an olde woman with a tile stone at Argos,
 Pyrrander at that time the Athenians warred against
 Eumolpus, for that he feared famine, hiding the wheat
 from his souldiers, was therefore of them stoned to
 death: Euen so was Cinna the Romain, at the wars
 betwixt the Frenchmen and Rome, for the like thyng
 stoned vnto death: stout Cebriou, king Priamus sonne
 was slaine by a stone of Patroclus, at the siege of Troy,
 so was Cignus of Achilles at the same time. A vn-
 stedfast fortune, that little stones should ende so many
 famous iues of Princes, A vnprudent Princes, that
 know not how nigh alwayes ye are vnto death. Howe
 many did God punishe, and plague with sodaine death
 for their offences and misliuing: as Mythridates kyng
 of Pontus, Nicanor the sonne of Parmenio king of
 Macedonia, as Curtius in his v. booke doth write, dyed
 sodainly, Sertorius was slaine sodainly at a banquette
 by

by Vpenna. The Emperour Heliogabalus was killed upon his stoele at his easement, and throwen into Tiber. Carbo a noble Romaine after that sort, while he was easing himselfe vpon his stoele, was commaunded to be murdered by Pompeius. That renowned and famous Conquerour Iulius Caesar, was in the midst of the Citie of Rome, where he was Emperour, yea, in the Senate house murdered and mangled of Brutus and Cassius. Diuers Consulls in Rome died this death, as Fabius Maximus, Gorges the Senatour, and Manlius Torquatus, euen at his supper died presently. Thus some with Thunderbolts did God likewise punish, as prince Capaneus slaine at the warres of Thebes. Tullus Hostilius king of Rome, was with a Thunderbolt, for his insolencie and pride slaine. Zoroastres king of the Bactrians, the first inuentor of Magique, was likewise by that kinde of death overtaken. Wide in princes was the only cause of their falles, insomuch that the Poets saine that the great, monstrous, and huge Giant named Enceladus, for his proude enterpryse against Iupiter, was throwen with a Thunderbolt, vnto the bottome of Aetna, a fiery and flaming Mountaine. The vncertaine state of princes, the flatterie befoze, and the enuy behinde, is seene and tried by their death. Who liueth so short a time as a Prince? Who dieth so straunge a death as a Prince? Who liueth in care? Who dieth liuing but a Prince? Was not Sergius Galba, and Commodus the sonne of Marcus, surnamed Anbilius, two Emperours of Rome, the one by Otho strangled in the Markette place of Rome, the other prisoned by Marcia his owne Concubine, after he ruled Rome xiii. yeres? Was not, I say, Lentulus beeing taken in conspiracie with that wicked Cateline, slaine and mangled at the commandement of Cicero, who then was Consull at Rome? Likewise Cethegus, Gabinius, Ceparius, & Stabilius, for that they rebelled with Catelin were

Heliogabalus.

Carbo.

Caesar.

Gorges.

Manlius.

Capaneus.

Tullus

Hostilius.

Galba.

Commodus.

Lentulus.

The pilgrimage

Minoes.

Alebas.

Spu. Melius:

Constantine.

Alphonfus.

Arnulphus.
Honorificus.

Silla.

appointed by the Senatours to bee strangled in prison. Nothing so vncertaine as the state of princes, nothing moze deceitfull then princes againe as well proued by histories: For Minoes kyng of Creete traouelling after Dedalus vnto Sicilia, was there of his great frend king Cocalus, as he supposed, slaine through deceit: euen so was Alebas chiefe governour of Larissa, a citie in Thesalie, murdered of his owne souldiours. The desire that men beare vnto honour and dignitie, is commonly accompanied with death, as Spu. Cassius, & Spu. Melius for the greedines vnto the Empire of Rome, were both woorthily beheaded. God hath shewed iust vengeance vpon princes for their iniquitie, with plagues & pestilences, which spoiled the Emperour Constantine, & the Emperesse his wife Zox, and by this were Marcus Antonius, Alphonfus, and Domitius iustly and woorthely punished. God hath wonderfully punished the pride of princes, euen with shamefull and horrible death, that Lice and Vermine consumed their bodie a liue: As Maximilian the Emperour, Arnulphus, Honorificus king of the Vandoles, and Herode king of Iewrie, were eaten by a liue with vermine and woymes. Plini and Plutarche, saie that proude Silla, which soze plagued Rome and Italie, had all his flesh conuerted vnto Lice and so died. Herodotus doeth likewise report of one Pheretrina a Quene of Barceans, that of this filthie and horrible death died. God gaue them ouer in the middest of their pleasure, euen eatyng and drynkyng, as Septimus and Valentianus, two famous Emperours died of surfet, for want of digestion. Archelaus died presently with one draught of wine. What is the life of Princes, but an vncertaine Pilgrimage, which scant seeth his daies fully by nature graunted as we see how, and after what sort they dye daily euery where. There was great difference betwene the Pilgrimage of Vlisses and his fellowes, whiche Circes the

the Witche did chaunge vnto diuers kindes of beastes,
 for that they knewe not what Pilgrimage meante,
 and Vlises himselfe kept his naturall shape and frame.
 And for that in his Pilgrimage hee was wise, and pain-
 full in his life, hee did learne of Eolus Whisick, of Cir-
 ces Magicke, of Calipso Astronomie, and that vn-
 der colour of fables. That pilgrimage is onely appoin-
 ted vnto manne, to knowe himselfe, and to serue his
 God: diuers learned Philosophers, as Pithagoras, De-
 mocritus, Anaxagoras trauelled from Greece vnto
 Egypt, vnto Persia, vnto Caldea. and to diuers other
 countries for knowledge sake. Anacharsis from colde
 Scythia, made his boiage to Athens for learnyng. Ap-
 polonius from Rome went ouer Caucasus vnto India,
 vnto Asiria, to knowe moze Philosophie. Yea, women
 are famous for their pilgrimage therein, as Saba came
 from Ethiope, the farthest part of the worlde, to heare
 Salamons witte, and to learn wisdom. Cornelia from
 Rome being a noble woman, went vnto Palaztina to
 heare saint Hierome teache Christians. The Pilgri-
 mage that Solon made for Athens, that Licurgus made
 for the Lacedemonians, that Architas made for Tar-
 tum are commended. The trauell that Pittacus toke
 for the people of Mytilæna, that Cleobulus toke for
 the Rhodians, that Bias and Thales toke for the peo-
 ple of Ionia are praised. We are boyn not for our selues,
 but for our countrey and friendes, for them wee ought
 to trauaile. For this cause became Plato, from a famous
 Datour in Athens, to bee a renowned souldiour at the
 bessegyng of Corinth, and Tenagra: For this cause
 went Socrates Platoes maister to Amphipolis, and
 Potidæa two great Cities in Delos, to fight for his
 Countrey. Philosophers were not alwayes occupied
 with Bookes, but when time serued, they were seene in
 armes, as Architas was sixe times generall amongst
 the Tarentines. Tyrtæus elected graunde Capitaine a-
 mong

Pitha. 3

Apollo.

Saba.

Cornelia.

Pittacus.

Plato.

Socrates.

Architas.

Tyrtæus.

The pilgrimage

Xenophon.

mongst the Lacedemonians, Xenophon whom Thucidides highly aduanceth, one of the chief Souldiours of king Cyrus. What caused the Philosopher Zeno to resist the princely power of king Antigonus: What moued Bias to withstand the force of kyng Aliates? In fine what made Phocion, Aristides, Themistocles and others to become souldiours, to stand in armes against their enemies? the loue of Athens. The pilgrimage of this our life is nothing els, but a continuall trauell vntill we come to our last iourney, which is death, then is the ende of all pilgrimage, and iust account to be made for the same.

¶ Of dissimulation and Craft, of Subtiltie and Deceipt.

Diogenes.



That Cinike Philosopher Diogenes, making himselfe ignorant sometime in that, which he knew best, was wont in banquets and feastes, to say, if any man had demanded what kinde of meat there were, I cannot name it, but I can

eate it, and so would passe to answer any thing truly with dissimulations. So likewise Sigismonde the Emperour would saye, that hee that could not dissemble, could not rule. At what time Galba a Citizen of Rome, had bidden a gentleman named Mecenas vnto Supper, perceiuyng the gentleman to be in loue with his wife, fained himselfe a sleepe, for that Mecenas might thewe some part of his will, and loue in the meane season: while his wife and Mecenas were in talke, and he himselfe dissimblingly slept, came one of his seruants, to take some thinges away from the table, supposing his maister had bene a sleepe: vnto whom

Galba.

Mecenas.

whom his maister saide, well you barlet, though I see not Mecenas, yet I see you, I sleepe vnto him, and not vnto you. The like dissimulation was betweene Demosthenes and Archias, at what time hee fled Athens, for feare of Antipaters displeasure, & went vnto the Isle Calauria, where in the Temple of Neptune he hid himselfe vntil Archias came, and promised him what honour and dignitie he should haue, if hee could come vnto Antipater, and with faire wordes he dissimled with Demosthenes, that he came for the purpose from the king vnto him, Demosthenes perceiuing his dissimulations, and craftie meanes, answered plainely, to moue him vnto anger, and saide: Thou of all men couldest neuer play vpon the stages, playing thy part then where trueth is oftentimes opened; and now at this time, thou canst not be an Orator to perswade me: whereat Archias wared angrie, and threatned to hale him out of the Temple, vnto whom Demosthenes answered: Now perforce thy dissimulation is chaunced vnto trueth. I might hereon say, to note the great dissimulations betweene Metellus and Scipio, which was so great that Metellus faigned that Rome was happie, that Scipio was borne therein, and yet was his moztall eninie all the daies of his life. In like case Fredericke an Emperoz sometime of Rome, at what time the Senators would goe sit about the state of the Citie, would say, befoze you goe into the Senate house, cast away from you two thinges that you carrie with you, and being demaunded of the Senators what two thinges were they, hee saide, Simulations, and Dissimulations. In this Philippe of Macedon did differ much from his sonne Alexander, insomuch that Alexander would consent to nothing, but to magnanimitie and trueth, and his father to all kinde of falshood, as was seen by subduing of the Sarunians, & the Cities of Thracia, who vnder colour of peace, commanded his

Demosthenes.
Archias.

Metellus dissi-
mulation.

Alexander.

The pilgrimage

Philippe.

Alcibiades.

Tarquinius.

Conon.

Souldiours to bying vnder their clokes, euerie one a coarde, that at what time king Philip made silence to speake, the enimies being attentive to heare, he retched forth his right hand, for a watchworde to his Souldiours, sodainly to bind with their cordes their enimies, and to bying them captiue to Macedonia. The like craft vsed Alcibiades amongst the Agrigentines, saluing that hee had to speake for the common profit, as well of Athens, as of Agrigentum, calling them into place, as though hee would open some thing necessarie vnto them, had the Greekes readie in the meane time to take the citie and to possesse their substance by this craft. Such craft vsed Thrasillus, to take the Citie Byzantium: such deceit vsed Zopirus, to overcome Babylon: such did Tarquinius the sonne of Sextus Tarquinius practise against the Gabians, who when hee perceiued, that his father might by no meanes subdue them, he imitated Zopirus craft, making the enimies to belieue that he was ill handled, and cruellie vsed of his father, and that hee knewe well how to deceiue his father, and to betray him vnto them, they being readie to belieue Tarquinius, made him chiefe of their compagnie: he straight sent to his father messengers, to signifie vnto him, that he might doe his pleasure with his enimies. The olde Tarquinius vnderstanding the craft, and subtiltie of his sonne, brought the messenger vnto a faire garden, mistrusting like a wise Prince the matter, gaue this subtil warning vnto his sonnes embassadoe. Walking vp and downe the garden with diuers noble men, hee with his staffe beat the chiefe flowers of the garden, saying vnto the messenger fare well, tell my sonne what I doe, and bid him doe accordingly: thus young Tarquinius perceiuing his fathers mind, due the best of his enimies, oppressed the chiefe men, and betrayed the Citie vnto his father. By this meanes and like craft Conon the Athenian, de-

ceiued

ceined the Persians in Ciprus. The subtiltie that Py-
 listratuſ used, to beguile the people of Megara, & Han-
 nibal in Italie when he subdued Tarentum, are to like
 effect, inſomuch that Hannibal was wont to ſay, when
 the Romanes had againe won Tarentum; *Eadem arte*
qua prius cepimus, Tarentum amiſimus: For by craft
 Hannibal vanquiſhed the Tarentines, and by craft did
 the Romanes win the ſame againe. Antigonus decei-
 ned the Citizens of Corinth, vnder the colour of mar-
 riage, betwixt his ſonne Demetrius, and Alexanders
 wiſe, who then was a widow, & a Quene in Corinth:
 for in the miſt of triumphes, & preparations to the mar-
 riage, Antigonus by deceit toke the Caſtle, comman-
 ded his ſouldiours in armes, & proclaimed him ſelfe king
 in Corinth. In the ſame booke of Polianus, the like hi-
 ſtozie is written of Lyſander of Sparta, and Nearchus
 of Crete, the one promiſſing to the inhabitants of Mile-
 tum, his aide and helpe, in defending their liberties: the
 people giuing credite vnto a kinges promiſſe, truſted to
 haue Lyſander their ſpeciall friende, they ſounde him
 their mortall foe, for hee deceiued them thereby, and
 tooke the citie of Miletum vnto him ſelfe. The other
 ſailing vnto the hauen of Telmeſſus to renue frendſhip
 with Antipatridas, who then gouerned the Citie of
 Telmeſſus, vnder the colour of frendſhip, hee had his
 men of armes readie on the Sea, to deſtroy his friend, &
 to take the citie vnto him ſelfe. This deceit was not
 onely ſcene in wars, where much falſhood and periurie
 is practiſed, but in all things men vſe craft, according
 to the prouerbe, There is craft in daubing. As
 ſpeake of Theodectes craft toward his maiſter Ari-
 ſtole, to ſpoile him priuile of his glorie: to ſpeake of
 Sertorius deſeipte, in winning authoritie among the
 common people: to deſcribe the meanes that Dionifiſus
 vſed to get money amongſt the Siracuſans: or how Py-
 thius deceiued Cannius in his bargaine of fiſh: or
 how

Antigonus.

Lyſander.

The pilgrim age

Sardanapalus.

Hercules.

Clodius.

Euclides.

how Darius became king of Persia by neighing of a Mare: and a million moze of such deceites and craftes, I will that the reader read Polixenus, where he shall haue enough of falshood. But because craft is vsed diuersly, I will somewhat touch those that vsed craft, in altering them selues into foyme, & shape of women, some for filthy lust, some for vertues sake, some for vice. What kind of dissimulation was in Sardanapalus King of Siria, to forsake the Empire, to forgoe his kingdome, to become from a Prince, like a woman to spinne and carde with his concubines, and so from the shape of a man, to dissemble himselfe to be a woman: What kinde of dissimulation did that renowned and mightie Hercules, euen the offspring of y^e Goddes, & sonne vnto Iupiter, vs after that he tamed monst'rs, slue Giants, ouercame Dragons, Lions, wilde beastes, and yet to translate him from a champion and a conquerour, in a womans apparel, foymed himselfe a woman, with such cautel and craftie dissimulation, that he serued Omphale Quene of Lidia like a woman, in the apparell of a woman at the wheele, at the cardes, at Omphales commandemēt. What kind of craft vsed Clodius, to bring his purpose to passe, with Pompeia, Cæsars wife, likewise dissimbling him selfe to be a woman, as Cicero tanteth him in an Epistle that he writeth vnto Lentulus, where hee saith that Clodius dissembled with the Nymph *Bona dea*, as he was wont to vse the three sisters. Thus Clodius would at all times goe vnto Pompeia, in the apparrell of a woman to vse such seates, that made Cæsar to deuorse his wife Pompeia. Dissimulations, cauetelles, craftes, as they are most euil to practise wicked thinges, so are they of the contrarie, most necessarie to do good. For example, Euclides vsed the like craft as before, but to a better purpose: where they practised this seate, to feede lust, to pleasure affection, hee vsed it to see Socrates, to reade Philosophie, and to learne wise-
doine

dome. For there was a Law between Athens & them of Megaris, for the great hatred that the one bare unto the other, that whosoever came from Athens unto Megaris, should die : and whosoever would goe from Megaris unto Athens should likewise die. This death feared not Euclides so much from his purpose, but the loue that he bare unto Socrates, unto Philosophie, and unto wisdom, so emboldened him that hee would in the night trauell from Megaris unto Athens, in the apparell of a woman, lest hee should bee knowne, and returne before daie from Athens, unto Megaris again. This dissimulation and crafte of Euclides was farre better, and moze to bee commended, then the dowinges of the fore-renowned princes. Better is Semiramis Queen of Babilon thought of, in that she perceiuing her young sonne Ninus, to bee too tender to gouerne the stout Babilonians and Asirians, & knowing the nature of the people to bee impatient of a womans gouernement, became in apparell like a man, and ruled the kingdome, vntill her sonne came vnto ripe age. More praise ought Pelagia haue a woman of Antioch though shee fained her selfe to bee a man, and dissembled with the worlde in that case, yet this was to auoide pleasure and luste, and to liue chaste and solitarie, without the companie of men. For this cause is the Greeke virgine Marina, and Euphrosina a maide of Alexandria worthilie preferred before Cleocritus & Clithenes, for y they went in the apparell of men, to liue in the wildernesse, to auoide lust and sensualitie : the others went in the apparell of women, to beguile womē. Cælius doth report that certaine women as Mantinia, Lathenia, Axiothea, and Phlasiā would come in their apparell like men, to heare Plato reade Philosophie in schoule. The cause of their dissimulations was vertue and honest life : The cause of the others craftes and dissembling seates, was vice and ill life : so that dissimulation is both good and

Semiramis.
Iusti. lib. 1.

Pelagis.

Marina.
Euphrosina.
Clithenes.

Phlasiā.

The pilgrimage

Chiron.
Thetis.

Achilles.

Vlisses.

Disimulation.

Aristotle.

bad. For we reade at what time the launcing laddes of
Greece, had determined to fetch home againe faire He-
lene Menelaus wife from Troie, where shee was rati-
shed by Paris king Priamus sonne, that then Achilles
the stoutest, and worthiest of all the Greeces, while yet
he slept in the tent of Chiron, his mother Thetis, whom
the Poets saie to be a Goddesse, sodenly tooke him from
Chirons house, and changed his apparell like a woman,
and appointed where hee should hide himselfe with the
daughters of king Lycomedes, where he got on of them
with child, of Pyrrhus, who was Deidamias sonne,
and commanded him to betraie him to no man, for shee
knew that her sonne Achilles should die in Troie, if he
would goe thither. Where Achilles was a long while,
at the commandement of his mother Thetis, vntill the
Oracle was giuen that the citie of Troie shoulde neuer
bee destroied without the help of Achilles. Vlisses being
most subtille and craftie, taking vppon him to seeke out
Achilles, tooke a little Coffer full of fine wares meete
for women, and a strong bow and arrowes: thus when
Vlisses came vnto king Lycomedes daughters, though
he knew Achilles to be there, yet because he was in the
apparell of a woman, hee knewe him not, and therefore
shewed his fine ware vnto the kings daughters, hauing
a strong bow bent by him; while Deidamia and the rest
of her sisters, viewed the glistering ware of Vlisses, A-
chilles slept by, and tooke Vlisses bow in hand, and drew
it, whereby Vlisses seeing him drawe so stronge a bow,
straight perceiued, that he was Achilles. And thus one
craft beguileth an other, one decept deceiueth another,
and one dissembling man findeth out an other. For by
this meanes of craftie Vlisses, was the dissimulation of
Achilles knownen. I might haue iust occasion heere, to
speak of those that were much giuen vnto soft clothing,
gate apparell, and delicate fare, as Aristotle the Prince
of Philosophers, delighted to goe byaue in gorgeous ap-
parell,

parell, with Chained and Kings, and had herein great felicitie. Demosthenes and Hortensius, two famous and noble Oratours, the one of Athens, the other of Rome, went so trimme and fine, in their clothes, with such neat and wanton gesture, that L. Torquatus would often call Hortensius Dionisias sonne, for that hee had great pleasure in dauncing, and gestures of bodie. But I will omit suche, and speake of dissembling persons, who thinking to hurt others, destroyed themselves, as that strong Goliath contempning all Israell in force and strength, Dauid a silly man ouercame him. Hammon was hanged vpon that galowes, that hee prepared for Mardocheus: euen so Absalon going about to destroy his father king Dauid, was hanged by the haire of his head, by Gods appointment.

Hortensius.

¶ Of Famine.



CICERO in his first Booke of Tusculanes questions doth note the saying of Socrates, that hunger was the beste launce for meate, and thirst the beste occasion to drynke. Wherefore King Dionisius the tyrant, hearing muche report of the Lacedemonians fare, and speciallpe of their Woddage, which was called Ius nigrum, the blacke Woddage, bought a Coke of the countrey for his seruant, to diet him in the ordinarie fare of the Lacedemonians, whiche after much paine taken of the Coke, in making these foresaide Woddage was had, hee brought a measse thereof vnto the kyng, who soze longed for it: but as sone as hee tasted of

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it, he potwized it againe out of his mouth, berie angry
with the Cooke, saying: Is this the famous fare and
Princely Poddage, that the Lacedemonians so muche
bragge of. my dog should not, said Dionisius, eate this:
the Cooke perceiuing the gluttonie, and excesse fare of
the kyng, saide: O Dionisius whensoever thou eate of
this Poddage, thou must bying fit sauce for this meate,
which is a Lacedemonians stomack, for the Princes of
Sparta haue moze pleasure in this kinde of fare, then
euer kyng Midas had in his golden banquettes. What
maketh any meate swete, hunger? What causeth anye
man to fede pleasantly, hunger? What causeth anye
Darius. drinke pleasaunt, thirst? For at what time Darius was
enforced of mere thirst to drinke of a lake, all defiled
Ciceronis. with stinkyng carcases of deade souldiours, bearing then
lib. 5. Tusc. in warres, and compelled then to take his flight, he said
after his draught, that he neuer dranke sweeter drinke
in his life. Though this king was a proude prince ouer
the Persians, and had all kinde of wines at comman-
dement, yet his excesse and aboundance then, his want
and penurie now, his small stomacke then, & his thirstie
stomacke now, was the onely cause of this noble drinke,
which he so much commended, and preferred before all
the wine that euer he dranke before. Euen so repoized
kyng Artaxerxes in his warres, when his victuals, and
all were spoyled by the enemies, of a fewe drie figs, and
of a peece of a Barley loafe. vpon which he fed so hun-
gerly, that he spake after this sort: O good Lord, of how
greate a pleasure haue I been all this while ignorant
Artaxerxes. Lysimachus likewise being in warres in Thracia, a-
Brufonius. gainst Domitianus the Emperour, where hee and
lib. 2. Cap. 41. all his Souldiours were kept so long without drinke,
vntill hee was so thirstie, that hee was enforced with
all his hoste, to yelde as captiues to the Emperoure
Domitianus, and now being in captiuitie, hauing a
draught of drinke of the Emperour, he saide: O God
that

Darius.

Ciceronis.
lib. 5. Tusc.

Artaxerxes.
Brufonius.
lib. 2. Cap. 41.

Lysimachus.

that I should make my selfe from a king to be a captiue:
from a noble Prince of Greece, to be a bond slaue vnto
the Romanes, for one draught of drinke: Se what hun-
ger and thirst is: how it hath made kings to yeeld, prin-
ces to be vanquished. Pea it hath made king Ptholo-
mie in his owne kingdom and countrie the kingdom of Ptholemie.
Egypt, to commend a peece of bread, which was giuen
him in a poore cottage, and to say that he neuer eat bet-
ter meat, noz moze comfortable cheare in al his life, then
that peece of breade was. It was the verie order of that
noble Emperour Iulius Cæsar in all his warres, moze Iulius Cæsar.
with famine, then with sword, to vanquish his eni-
mies. For this famous warrior would often say, that
even as the Physitian would vse his patients, so would
he vse his enemies. The rule of the physitian is, to make
his patient fast to recouer his health. The order of Cæ-
sar was, to keepe the enimie from victuall, to make them
yeeld. Great is the force of famine, as by histories wee
reade, that when king Cambises marched towardses
the Æthiopians, he endured great scarcenesse of victu-
als. such penurie, and want of fode was among the
souldiours, that they agreed with them selues to kill
the tenth throughout all the host, to allwaie hunger, in
so much that it continued so long, that Cambises the
king was in great feare, lest the losse should at length
happen vpon him, and so to bee eaten of his souldiours.
Saguntus a Citie in Spaine, sometime as Eutropi-
us doth witnesse, in great amitie with the Romanes,
was besieged of the Carthaginians so long, that all
the Citie was brought vnto such famine, that the
Lordes and the Captaines of the Citie, made a great
fire in the market place, and there brought all their
wealth and substance, and threw it into the fire, and
after made their wiues, and then their children to bee
burned, and last of all the chiefe Lords and Captaines,
ended thair liues in flaming fire, lest they shoulde come

Cambyfes.

Saguntus.

The pilgrimage

vnto the enemies hand: so great was that famine, that
 that it was before prognosticated by a woman brought
 to bed, whose childe as soone as hee was borne, entred
 vnto his mothers wombe againe. The like calamitie
 happened in Caligurum, a Citie where Quincilian
 was borne, which being likewise long besieged of Cn.
 Pompeius, to bring them in subjection, and to kepe pro-
 mise with the Emperour Sertorius, they lacked victual
 and waied so huingrie after, that all kinde of beastes
 being slaine, they were enforced to eate their owne
 wifes and children. It was seene in Jerusalem, when
 that it was destroyed by Vespasian the Emperour of
 Rome, and the Romane souldiours, hold that the mo-
 thers were compelled to eate their owne children, for
 verie hunger, for their small and tender bones, were
 left as a shew of their miserie. Plini in his eighth booke of
 naturall histories, saith, that when Hannibal laid siege
 vnto the citie Casilinum, the Romane souldiours were
 in such hunger, that one House was solde for two hun-
 dred peces of siluer, and he that solde the House dyed
 himselfe for hunger. The Athenians likewise were
 brought vnto such hunger by Silla, which afterwarde
 was Dictator in Rome, that one bushell of wheat was
 solde amongst the souldiours for a thousand Drachmas,
 the common souldiours being poore, for want of money
 one way, and soze plagued with hunger another way,
 were compelled to eate the greene grasse of the fieldes,
 about the Citie of Athens, and to gather the Housles
 of the walles of the Citie and eate it. This Citie of A-
 thens was often times brought vnto that miserie, as by
 king Demetrius, king Philip, and his sonne Alexan-
 der the great. So much was famine feared amongst the
 auncient Grækes, that they vsed in the time of aboun-
 dance, to scourge famine with rods out of their hou-
 ses, saying: *Foras famem intro diuitias*, a waye pennu-
 rie, come in plentie. We reade in Q. Curtius, that A-
 lexander

Vespasian.

Cap. 57.

Athens.

Alexander.

alexander

Alexander was diuert by hunger to eate his Camels,
Elephants, and other huge beastes that caried the
traines for the warres. Such hunger and famine did
happen among the Lacedemonians, that the Citizens
of Sparta were so hungrie, that they eate the verie Ser-
pents that were dead a long while, which multitude of
Serpents, which befoze were drowned, did ppe-
sage this greate calamitie to come, of whom the people Spar-
ta, though they were dead a long time, yet most hun-
gerly fedde them selues, and mitigated the rage of fa-
mine. Doda king of Siria besieged a great famous citie
in Jewrie called Iora, where the miserable mothers
were of mere hunger, enforced to feede of the bowels of
their owne children. Not much unlike was that hor-
rible and cruel famine, in the country of Apulea, where
the souldiours being diuert of the French men, then
their enemies in warres, were compelled to take the
skinner from their Bucklards, and to warme and
boile the hard hoznes, and to eate them. To entreat of
the wonderfull calamities, miseries, and plagues that
happened through hunger, the charge thereof were too
much, too manie authorities are manifest in this be-
halfe. Antonius whom Augustus Caesar could neuer
vanquish with force of armes, was diuert to peeble in
Etruria, in a Citie called Perusia, by hunger and fa-
mine. Wherefoze that noble Athenian Nicias, alwaies
thought the easiest wate, the speediest cause of yeelding
vnto the enemies was famine, which he shewed at Me-
los, a Citie of Thessalie, whereby he made the Citizens
to peeble by hunger. A raging force of famine, A ter-
rible miserie of man, which compelleth the parentes
to eate the children, the children to kill their parentes:
what beast was spared euer, when this happened? The
people named Hymmi through hunger were constrain-
ned to eate their owne Dogges, as the Macedo-
nians Hymmi.

Doda.

Perusia.

The pilgrimage

nians sometime fedde themselves with Camelles; Elephants, Horses, and such like. What hearbe was sought: what root was not founde, to feede this cruel monster? Sabellicus doth witnesse, of dearth that chaunced in his time, that in some partes of the countrie of Flaminia, and about the fieldes called Piceni the common people did live by grasse and hearbes; and by such like that proceeded from the earth. Thus was the world ever plagued with famine, as with that monster that spoileth and deuoureth it selfe, as we reade of diuers that did eate their owne armes and flesh. We gaine in the sacred scripture, diuers examples we haue of the like sent from God, to plague man. But euery as hunger one way is most excellent, if meate may bee had; so hunger an other is most terrible; if the same faile. Therefore Stratonicus neuer went to bed without a cup of drinke by him, not for that he thirsted when he went vnto bed, but lest hee should thirst in the bed, and so be compelled to doe some iniurie with one or other, for that hee wanted drinke. So did Alphonsus king of Arragon, when hee saw the poore countrie man, greedely feeding on Grapes, he saide, for that hee could not be hungrie: Would the goddess had framed me to be such a one as this is. So that hunger is good vnto those that want the same. For Gnefactus king of Egypt, hauing his men of armes in the deserts of Arabia wanting victuals wared so hungrie, that the poore fare and simple cheare, that hee got amongst the countrie men, was so acceptable vnto him, that hee set vp a table for a monument of the same, in the Temple of Iupiter in Thebes. Of diuers famines we read in scripture, that Abraham fledde from the lande of Chanaan vnto Egypt: and Isaac dyen by famine vnto Abimelech king of the Paleestines, and all the sonnes of Jacob, were enforced to goe to king Pharaos, where their owne brother Joseph ruled as chiefe Officer. Famine is appoin-

The fieldes of
Piceni.

Stratonicus.

Alphonsus.

Gnefactus.

The pilgrimage

hinde, their victuals and substance, that the enemies be-
 ing busie about the spoile, and giuen vp to banquetting,
 and Carousing of wine, hee with all his armie might
 vnwares returne, and finding the Massagers more
 greedy of the spoile, then readie for their enemies de-
 stroy and kill them, as it came to passe. So that in wars,
 saith Salust, witte doth as muche god as strength,
 pollicie is better accepted then power: and as Virgill
 saith, so that victorie bee gotten, men waite not whe-
 ther it be through courage, or through pollicie. For Ser-
 torius that worthy Emperour and capitaine of Rome,
 was wonne by lyes and letters, by dreames and out-
 ward religion, by all meanes possible, faining and in-
 uenting thousande wayes, to stirre his souldiours to
 courage. The inuention of witte is muche, and so di-
 uers, that too much it were to reapeate. Now Sicionius
 deceiued Xerxes with all his souldiours through pollicie.
 Now Pisistratus moued the Athenians, to reuenge his
 false wordes vpon the chiefe Officers of Athens, Now
 Darius after Cambises death became kyng of Persia, by
 meanes of a horse, and such like. But letting passe in-
 finite numbers of suche, and to declare what nature
 wroughte in silly and simple beastes, in flying fowles,
 and in the very fishes swimming in the water. The Lion
 by nature is taught being verie sicke, to finde out an
 Ape, whiche by outward spoyses and pastime, doeth
 heale his great feuer and grieve. The huge Elephant
 is so subtil when he is like to die, that he will seeke by
 all means the Cameleon, which he so esteemeth, that his
 sickness forsaketh him straight. The Panther knoweth
 by nature his readie salue for this soze, for feeling him
 selfe not well, he straight seeketh out the dung of man,
 and by the sente thereof, hee healeth himselfe. The
 stricken Parte, feeding on highe Mountaines, hath
 that consideration, at what time hee is shotte through
 with any dart or arrowe, by feeding of an heare cal-
 led

Sicionius.

Pisistratus.

Darius.

The Lion.

The Elephant.

The Panther.

The Parte.

led Dictamum, his blood stancheth, and his wounds are healed. And the Beare is so craftie, that by the same nature he is taught being sick, to lick and eat vp little Ants for his appointed Physicke. Euen so flying Fowles doe knowe their appointed salue, for their sores by nature taught. The Raven, the Ducke, the Swallowe swift, yea, the silly Pige doe before hande presage their ruinous state by Nature, and knowe well the decate of any house, barne, or place where they be, & will chaunge hospitalitie before the time; if necessitie happen vpon them. The little Ants, are full of toile and trauell, to gather in the Sommer, to serue them in the Winter. Of these with diuers others, Plini in his 8. booke. Chapter 27. and Aristotle in his booke De natura animaliu, doe make mention. We reade in Alianus diuers wondrous histories of the lyke, but specially of the Cranes of Sicilia, which when they be about to take their flights from Sicilia, to flie ouer mount Caucasus, they are so craftie, and subtle by nature, that they beare in their mouthes certaine stones, to stoppe their crie and noyse, whiche Cranes wolke commonly vse in flight. lest by hearyng of their voice and crie, the Eagles of Caucasus should destroy them. The Goates of Crete, when they be shotte through with dartes and arrowes, are of them selues moued to feede on a certain hearbe, which streight stancheth the blood, healeth the wounde, and expelleth out the venime of the wounde. There is suche craftie and subtiltie in a little Frogge of Nilus, that when the huge and monstrous Troute commeth towarde him, to destroye him, the Frogge by and by out of hande, beareth a longe reede ouerthwarte his mouth, and so marcheth forwarde toward this great champion, that by no meane hee can destroye him, for that therede is longer, then his mouth can swallowe the same, and so the little Frogge escapeth the terror of this greafe beaust. What a sleight hath a Fish called Polipos, which

The Beare.

The Raven.
The Ducke.
The Dove.
The Swallow.

The Cranes
of Sicilia.

The pilgrimage

being desirous to feede on any fish, hee goeth and hideth
 him selfe vnder some shrubbe, or rocke, or any other
 place, where by hee seemeth to bee, as though hee were a
 tile or a stone, vntill the fishe come to that place, then
 hee leape th vpon him, and killeth him. So that there
 is no beaste, no fowle, no fishe, but hath as it were a
 certaine priuiledge by nature to defende himselfe, and
 to soyle his foe, and that craftely by nature taughte.
 There is again a kinde of knowledge in beastes to know
 their friends, and to loue them, and to feare their ene-
 mies, and to auoide them. As the Serpents in Terin-
 thia, the Scorpions in Arcadia, and the Snakes of Siria,
 which Plini affirmeth, that they wil not hurt their coun-
 trey men and known friends, though they finde them
 fast a sleepe, as diuers & sundrie times, histories make
 mention thereof. Estrauinge therefore is the woode of
 nature, which mightely displaceth her selfe in all living
 creatures: & for the prouise thereof, I will note one histo-
 rie written of Quincilia in his 14. booke of histories: that
 in Achaia there was a cite named Patra, in the which
 a certain yong man bought a little dragon, which with
 great care & diligence, hee nourished vntill it wared big
 lying in his chamber in the night time, and playing all
 the day time. At length the Magistrate of the Citty
 fearyng, that some hurte shoulde bee done by this Dra-
 gon, considering the fierde and cruell nature of them,
 did let him to goe vnto the wilderness, where diuers
 other dragons were. And there being a long time, this
 yong man that brought vp this Dragon with diuers of
 his felowes passing by, where this dragon was, certaine
 theues assailed them, and he by his voyce was known
 of this Dragon, which, as soon as it heard him, came out
 of the woods, and seeing him with diuers of his fellowes
 lyke to be murdered, flew vnto the very faces of the
 theues, and so strongly fought with them, that some
 the Dragon slue, some sore hurt, and some constrained
 to

to die, saued him and his fellows, in recompence of his
fozmer courtlesse: Surely I iudge it a better benefit be-
stowed vpon such a Dragon, then vpon some vngrate-
full persons that be in the woꝛld.

Of reuengement.



The best way to reuenge anie
iniurie offered is to suffer quiet-
ly the same, and to shewe ver-
tue toward vice, goodnesse to-
ward euil, honestie towarde
scurrilitie, which is the onely
popson vnto the eninie, as for
an example. Laerius doth ma-
nifest the same by comparisons
of thinges: who is hee that seeth his enimies fieldes
greene, his pastures well grassed, his house furnished,
and all thinges in comely order, but hee is grieved
therewith: How much more saue hee, when the en-
uious seeth his foe adorned with all vertues, compas-
sed with all patience, yea, prospering in all goodnesse,
is he therewith molested? And in that place of his
first booke, he reciteth a worthie, and a noble example,
of due reuengement by Diogenes the Cibleke Philo-
sopher, who by chaunce came, where diuers yong men
were at banquet, making merie, his heade being
balde, by reason of age, hee was so flouted and scoff
of most part of the compante, that with stripes and
strokes, they threw him out of the house: the poore olde
Philosophen reuenged his wrong in this wise: Hee
tooke a peece of white Chalk, and wrote the names
of all those that so viled him vpon his cloake, and so o-
pened his cloake, that all men might reade their names,
and know how wickedlie they had viled him, and
what crosses and floutes he had suffered of those persons,

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whose names were to be read upon his cloke, and so brought them in such blame with all men, that they wished in hart that they neuer had seene Diogenes, that made all the world so to see their follie, that afterward they were noted for ridiculous persons, not worthy of honest companie. and so were they excluded from the good men, banished from ciuil men, and quite forsaken of all honest and vertuous men. Agefilaus king of the Lacedemonians, when he had heard of certaine foes of his, that alwayes spake ill of his person, and of his state he after this sort reuenged him: he chose and elected them, chiefe captaines ouer his men of armes, and committed all the charge of his hoast vnto his enemies, whereby he made his foes to become his friends, yea his seruants and slaues, to do what he would command them. And so Demosthenes did when he was prouoked, and iniuriouly handled of him, that was in a banquet disposed to fall out, and fight with him, no said Demosthenes, I will neuer take that in hand, where in he that getteth the victorie, must beare the shame. A worthy sentence, & most aptly applyed vnto a wise man. We reade in Brusonius of Dion of Alexandria: who with silence reuenged more his foes, then with wordes: for being prouoked vnto anger by a villaine, and abiect which followed him through the streete chiding and thzeatning him, he answered not one worde, but bad him good night, when he came vnto the herse doore of Dion: which when the enimie saw, he would not be moued vnto anger, to do him hurt, whereby he might doe the like vnto him againe, hee went vnto the next tree and hanged him selfe. Thus did Socrates, being blamed of his friends for his silence, in that hee was iniuriouly handled of his foe, he answered and saide, that his enemies coule not damage him, sith hee was not that man, that the wordes did impose him to hee, and being striken and spurned by the same

Agefilaus.

Dion,

Socrates.

Notus

3 p 2

same

same man, Socrates was counselled to call the same
 vnto the law befoze the Iudges, vnto the which hee an-
 swered: which of you if an Asse strike him, will call
 that Asse befoze any Iudges, sith hee is no better that
 thus vseth me. For by this am I knowne to be Socra-
 tes, and he knowen to be an Asse. The greatest reuenge-
 ment vnto a foole, is to let euerie man know his follie:
 and the greatest hurt vnto a wise man, is to reuenge
 follie, for it was all the reuengement of Socrates, when
 any man spake ill of him, to say thus, hee neuer was
 taught to speake well. So courteous was that Fabius
 Maximus, that when he had heard that one of his chiefe
 souldiours, was about to betray him vnto his enemies,
 hee called the partie befoze him, not making him giue
 what he knewe of him, but demanding of Marius
 what hee wanted and willing him to aske any thing
 hee should haue it, and so made him chiefe Captaine of
 the armie: by this meanes hee became most true vnto
 Fabius, being befoze most false. This was farre from
 such reuengements, as Alexander the great vsed, who
 after he had subdued diuers kingdomes and countries,
 hee went vnto the Temple of Ammon, to knowe by
 the Oracles of Iupiter, whether yet any were aloue
 that slue his father king Philip, whereby hee might
 shew more tyrannie, and practise greater murder.
 This was farre from M. Brutus rage, who was not
 content to vsurpe Caesar, yea to kill him in the Senate
 house: but also when power failed, when souldiours
 decayed, and hee was almost vanquished, made his
 prayers vnto Iupiter, and vnto the hoste of heauen, to
 plague Caesar and his posterities. This I say, was far
 from Linius Salinator, who being warned of Fabius
 Maximus, not to reuenge malice vpon Hasdrubal, be-
 fore he knew the state of the matter, the power of the
 field, and the ende of the victorie, where it shoulde
 happen: yet hee more rash to reuenge, then wise in
 suffering

Socrates.

Alexander.

Brutus.

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Antheus.

suffering, saide that either out of hand he would kill, or be killed. And in this place I will recite thre or foure histories fit for this purpose. Phobius wife fell in loue with Antheus a noble gentleman of Halicarnassus, being left in pledge with Phobius, chief ruler then of Miletia, vsing all meanes possible to allure Antheus to requite her loue. But he partly for feare, and partly for loue of Phobius her husband, would in no wise consent to any filthy desire. Cleobœa Phobius wife, tooke the same in so euil part, that she beganne mortallie to hate him, inuenting what way best she might reuenge his cruel discurfesse, in refusing her loue. She fained on a time, that she had quite forgotten her olde loue towarde him, and thanked Antheus herie much for the loue, and great zeale that hee bare vnto her husband Phobius, in not consenting to her follie then, when she was in loue with him.

Cleobœa.

Thus talking with him, Cleobœa brought her olde louer Antheus ouer a Well, where for that purpose onely, she thewe a same Partrich, desiring him to aide her to haue her Partrich out of the Well: the young gentleman misdoubting her in nothing, as one willing to pleasure his friende and olde louer, went dolone into the Well to haue the Partrich out, but she reuenged her old loue, and requited his seruice then after this sorte: She thewe a great stone after him, and there killed him, and straight for sorrow, calling to minde the olde amitie, and hidden loue betwene them, hanged her selfe. This reuengement bled that noble and famous Lacedemonian, who had his owne wife in such admiration, of impatient loue, that hee was as much hated of her, as she of him was honoured and esteemed. For the loued onely King Acrotatus sonne so deare, that her husband Cleonimus vnderstanding the same, went to Epire to King Pirrhus, perswading him earnestly to come to Peloponesus, and to moue warres against

Cleonimus.

gainst king Acrotatus, whereby he might reuenge the
spight done of his wife, in killing him whom shee loued
best, a greater reuengement as he thought vnto her, to
spoyle him whom shee loued better then her selfe, then to
reuenge it vpon her owne person. Valerius Torquatus,
for that he might not haue Tuscus daughter in marriage
moued warres out of hande; and reuenged the same
with blood. For what cause did Progne king Pandions
daughter of Athens kill her owne sonne Icus, and gaue
him to bee eaten vnto his father, and her housebairde,
king Tereus of Thrace? for nothing but to reuenge her
sister Phylomela, whom her housebairde desolued.
Why did Nero that cruell Emperour kill Seneca his
maister, and teacher in all his youth? for nothing but
to reuenge olde stripes, which hee receiued at his mas-
ter, being a boye. For what purpose did Cateline, Silla,
Damaspas, Marius, & other, make quatells to plague
Rome, to punish all Italy, to destroy the countrey? for
nothing, but for y they coulde not abide one to be aboue
an other. Darius after that he had taken the city of Ba-
bylon, he reuenged his olde malice after this sort, as He-
rodotus in his third booke affirmeth: He made thre thou-
sand of the best within the City to be hanged. Attila
king of Pannonia slue a leuen thousande virgines, at
the besieging of Colonia. So diuers were reuenge-
ments amongst men, so cruel, yea, so foolish that Zerxes
and Cyrus, two great kinges of Persia, when the wa-
ter of Hellespont molested Zerxes, and troubled his
souldiours, he forthwith commaunded that the sea He-
llespont should haue three hundred stripes: and willed
three hundred paire of fetters to bee throwne into
Hellespont, to binde the sea. Euen so did Cyrus so: that
the riuer Gindes, did drawne one of Cyrus best Cel-
dings, he made his souldiours to denide the riuer into a
hundred, and foure-score small partes, to reuenge Gin-
des rage towarde Cyrus, thinking that by breakeing of

Valerius. 1. 67
Torquatus.

Progne.

Nero.

Darius.

Attila.

Zerxes.
Herodotus:
lib. 7.

The pilgrimage

To myris. *ch. V*
supra

Betonicc.
Pollia.

Tiberius.

Antigonus.

the great rage of so great a streame, hee well and woore
they requited the iniuries of Gindes. These are cru-
ell reuengers, too many are of these, in so much that
women reuenge their malice after this sorte. As To-
myris Queene of Seythia, to reuenge her sonne Mar-
gapites death, slue king Cyrus, and two hundred thou-
sandes of his souldiours: To great a slaughter for one
mans death, & not yet satisfied, untill she bathed Cyrus
heade in a great vessell full of bloode. This Betonicc
Pollia, and diuers cruell women beside coulde doe, the
one is done with anger and sinne, the other is done
with vertue, and aduiseement. For Princes must vse
aduiseement in reuenging, & must vse wisdomme in suf-
feraunce. For as Frederick the Emperour, was often
wont to say, Princes that reuenge hastily, and speci-
ally wrongfully, are like faire markes for good Archers
to shoote at. High Towers and loftie buildinges, are
sooner fiered with lightnings, then lowe houses, and
small Cottages. For Tiberius Cesar Emperour of
Rome, being in the Senate house, to punish those eu-
ills, and to reuenge those harmes, that were by some
of the citie threatened toward his estate: God forbode
saide he, that Tiberius shoulde haue so much idle time,
to heare euill spoken, much lesse to reuenge euill done.
Antigonus king of Macedonia, besieging a Castle in
Greece, wherein a number of bolde Greekes vsed for
their pastime and spoorte, to scoffe this king, knowing
the situation of the Castle to bee in such a place, that
might not bee subdued: they therefore laughing him to
scorne, as well for his enterprise therein, as also for his
slender person, and crooked nose, which king Antigonus
perceiuing sayd, hee would reuenge all their doinges,
with sufferaunce, and hoped thereby to molest the ene-
mies double. Diuers Heathen princes were acquain-
ted with this reuengement: as Lisander, Agsilas, &
others. For vnto God onely belongeth vengeance. I

will.

will not speake here of such reuenging of Princes, of Countries, of friendes that all men know. But of rare reuengement, which Philosophie taught vnto Socrates, Socrates. towarde Xantippe, who being at supper, hauing a strange ghest named Enchidemus, his wife Xantippe beganne to take her houbande by, with taunting and opprobrious wordes, which because he would not answer, and be moued by her chidinges, she ouerthrewe the Table with all the meate and the Cuppes, which when Enchidemus sawe, he was amazed at the raging of Xantippe, beholding Socrates in the face, to see how he thought of the matter, but Socrates vnderstandinge that his ghest did maruaile at his wife, sayd: haue not you sometime at home a Henne, that will after longe clocking with a sodaine flight, throlwe downe your cups with her wing, wherewith Enchidemus was fully satisfied, with the wife aunswere of Socrates, in reuenging so great a fault. Phocion. Phocion a learned man of Athens, was wont to saie, that hee had rather suffer iniurie wrongfully, then to reuenge iniurie sometime rightfully. This man Phocion, by whom Athens long florished, at what time hee was putte to death most wrongfully of the Athenians, euen a little befoze hee should die, being demaunded whether hee would commaunde any thing vnto his sonne, standing thereby to see his fathers ende: Spake vnto his sonne after this sorte: My sonne sayd he, this I charge and require thee. and mozeouer, beseech, that thou wilt neuer reuenge the wrongfull death of thy father Phocion vpon the Athenians. Solon. Solon a noble learned Athenian, was wont to reuenge his wronges with these wordes. If the Fisherman suffer the salte water of the Sea, to sprinkle vpon his face, and vpon his clothes, to meate him so: to take fishe, howe much moze ought Solon suffer to speake, to win them to be friendes. Surely these three Philosophers, deserue moze praise and commendation.

The pilgrimage

I meane Socrates, Phocion, and Solon for the reuenging of the euill with goodnesse and vertue: Then euer Alexander the great, or Iulius Caesar, or Theseus which reuenged euill with euill. Therefore Chilon the Lacedemonian, being one of the Officers called Ephori, in the citie of Sparta, his brother demanding why he might not bee likewise one of the five Ephori, as well as his brother: saide vnto his brother, because I can suffer wronge, and thou canst not. Therefore princes ought not to doe wrong nor yet reuenge wrong with wrong, but with patience, sufferaunce, and goodnesse, and doing good for euill. For they shall make foes to become friends, euill men to become good, by preventing euill with lenity and gentlenes. It becometh not a wiseman to reuenge iniuries, neither doth it become a prince to requite euill with the like, but overcome rather the euill with good. Therefore was it truly spoken of the wiseman *Sapienter qui sustinet*, hee that can suffer is verie wise.

¶ Of Theft, and Sacriledge.



After that greedie desire vnto wealth had possessed a place in mans heart, and after that the world was altered from a wealth in common, vnto a private wealth, euery man went about with studie and industrie to augment his owne, with the spoile of others. For this cause Princes began one to suppress one other, to spoyle and destroy either others Dominion, moueing first noble men to imitate them in stealing and taking away perforce others wealth: and though it bee not an apt epitheton for Princes to be called theues, and spoilers, yet truly by Princes it began, by Nobles imitated, and by all the world at length practised, that some became Pirates vpon the Seas, some Sacriledgers.

gers of Temples, and some graunde Theeues of countries and kingdomes. For after the deluge of Noah, there was neither theft nor sacriledge knowne almost 300. yeeres. vntill Ninus & third king of the Assyrians who first began to play the Theefe in Asia, Dionisius, king of Sicilia and tyrant of all the world, the greatest robber that euer raigned vpon earth, being not satisfied with spoyle and theft vpon Landes and Seas, also became a sacrileger in the Temples of the Gods, which he so neglected, that after he robbed the Temple of Iupiter in Olimpia, hee passed sooth vnto Loeris to spoyle the Temple of Proserpina, and from thence vnto Epidaurus to steale the goulden beard of Aesculapius. The tyrant king woulde not suffice himselfe, vntill worthily hee hadde merited the name of a theefe a pirate, and a sacrileger. Zerxes spared not amongst others wicked spoyles, to sende foure thousand of his souldiours to Delphos, to rob the Temple of Apollo. Spartacus a great Prince, & a maintainer of theues, gathered a whole army of fugitiue persons, vagabonds, theeves, and robbers, and marched towarde Rome, with warres either to conquere Rome, or to bee conquered by Rome, but there was he, & all his roges vanquished by Pu. Crassus. The Citie of Rome was often in perill by Theeues and Robbers, as by Silla, Catelin, and Marius famous spoilers of Italie. And as Cercion did robbe and spoile after the Countrey of Athens, so Tettigias in Arcadia was renowned for theefe. I might in this place, speake of the robbrie of the Emperour Nero, of the spoile and waste of that beastly Emperour Heliogabalus, and of the sacrilege and theft of Caligula. These three Emperours stole alwayes, spoyled, and tooke frō Rome, more then euer they gaue to Rome. Marcellinus writeth, that there was sometime a king of & Parthians named Arsaces, which in & beginning of his raigne, was then named the maister

Ninus.
Dionisius.

Zerxes.

Spartacus.

Nero.
Heliogabalus.
Caligula.

Arsaces.

The pilgrimage

Amasis.

of theues, a teacher and a schoolemaister vnto all robbers and spoilers: but after that he subdued Seleucus Alexanders successoure, hee became famous and renowned in marshall seates, and ciuile policie. Herodotus likewise doeth repozte of one Amasis, a King of Egypt, who when at any time money wanted, hee was woont to spoyle, waste and take away all that euer hee might, eyther by stealth, or force. Thus the names of Princes first were corrupted, that the Poetes iudged well and worthily, Mercurie to be the God of theues: And for the antiquitie of theste, it is thought that Prometheus Deucalions ffather, as Poets do saigne, by the aide of Minerua, stole first fire from Phoebus, for the which facte, was punished in mounte Caucasus, after this sorte: he was bounde faste, by all the Goddess and an Eagle appointed to eate by his heart, and to hale his puddinges along, in furthuraunce and memorie of his theft. Hercules and Iason, two of the most famous princes that euer Greece fostered, went vnto Cholcus, to steale the golden fleece. Theseus and Perithous went vnto the kingdome of Pluto, to steale Proserpina away. But I will speake of such theste, for too many examples shoulde be ready in that behalfe, if I might vse such scope of writing: but I will briedly passe ouer, and speake onely of auncient, and famous Theeues, whiche for that the number is infinite, I (omittynge tediousnesse) speake of fewe for a prooffe of my matter. There was dwelling in a rocke nigh Athens, a famous Theefe named Sciron, whiche was woont to throwe headlong, straungers that were ghestes, ouer a rocke vnto the Sea, and after that hee had continued a longe time in spoiling, and murdering of menne that passed by, in taking theyr gooddes, and lines awaye, hee was in the same sorte of Theseus putte to deathe on the rockes, vnto the Seas, as he was woont to doe with others, Cacus of whom Virgil maketh mention, & sonne

of Vulcanus, was so craftie a theefe, that having a den
in mounte Aventine, he fled to daale any thing back
warde by the taile, vnto his caue where hee spoiled it,
whether it were manne or beaste, there shoulde hee be
broughte, ye sleight of Cacus to be destroyed, untill hee
attempted to spoile Hercules by stealth, which after
long tvasling in his denne, Hercules with his clubbe
slue him. The famous theefe Scinius fled suche leates
and thestes about Corinth, that hee would binde any
passer by or straungers vnto trees, and there woulde
heto them vnto small gobbettes for theyr money and sub-
staunce. These three last renowned Theeves, are
much mentioned of writers: for euē as Capiton kept
himselfe fiftie yeares in a denne, as a common robber
to steale and to spoyle, and so they consume theyr tyme
seuerally, and in sundry Countreies, as graund theeves.
The Argiues were men most noted and infamous, for
this faulte, in so much, that a Viquebe grewe of the
Argiues, Argiui fures, that is Argiues are Theeves:
With the Persians there were certaine theeves called
Cardaces, permitted without punishment, to steale &
to robbe. The old Germaine and aunfient Egyptians
might sometime by lawe, and libertie of their countr y
likewise steale. Lycurgus made lawes in Sparta, a-
mongst y Lacedemonians, y he which did steale, with-
out reprehension, or being taken with the theft, shoulde
be free, and he which could not artificially steale, & at-
tempte Theft being taken, shoulde be punished, in so
much y Brusonius in his seconde booke, doeth intreate
of a young man, that stole a yong fore, y owner ther,
of following after, demanding whether the yong man,
saue any where a little fore, hee denyed, chiding the
fore vnder his cloke, but the fore a subtle beast, wil-
ling to shew himselfe vnto his mayster, did byte and
scratche the young manne so sore, that his yud-
gices gulshed out of his side, who suffered himselfe to

Cacus.

Scinius.

Brusonius.

Theophrastus.

to die by reason that hee woulde not manifest his theft. The young man then denying, answered and sayd: I had rather die, then to be taken with theste. Wherefore Theophrastus a noble philosopher, hauing the examining of a subtle Theefe, demanded whether he could blash or no, to the which the theefe answered that hee could not, for he needed not to blash, in a true matter. Wherefore saith Theophrastus, thou art the lyker to bee a Theefe, for truely alwaies beareth before a shamefalle, and a blashfull countenance. Wherefore the wise Caro the Senior was woont to say, that youngmen that wared rebbe were better to be trusted, then those that wouid ware pale, for the one signifieth shamefastnesse, and the other detesse. For Pichias Aristotles daughter beeing demanded, what colour was best in man or woman, she answered, that colour that shamefastnesse bringeth, whiche is a blashfull countenance. But to speake of Pirates, Sextus Pompeius the sonne of Pompeius y great, kept vnder him diuers and sondre Pirates, about the borders of Italy and Sicilia, to robbe and spoyle vppon the seas, vnto his great infamie and reproche, beeing the sonne of so famous a Romaine, whome Rome a long tyme so esteemed, that Caesar shant might haue the like. To write of Lying Pirrhus, and Caius Verrés, whom Cicero for his sonry thefts and spoile, and for diuers sacrileges by Verrés committed, compared vnto Dionisius the aforesaid tirant, it were but superfluous. To speake of infinite Pirates, and diuers Sacrilegers, it were to none effect, for that it is a common practise in all countries. Wherefore as Diogenes the philosopher said, when hee sawe a poore man led betweene the Magistrate, to the place of execution, behold saith hee, a little theefe betweene a number of great theeues. God graunt that it may not truely be spoken of diuers Magistrates in sundry places.

Pirrhus.
Verrés.

Of

Of Lust.



The spoyle & slaughter of lust, did alwayes farre passe all other vices, it hath suppressed Castles and Countreyes. it hath banquished kings and Kears, ouerthrowne the pompe of Asia, Africa, and Europe, and almost depopulated the whole worlde. This vice of all

vices is to be abhorred and detested, for there is no vice but it is addicted of it selfe to apply those, which it doth best fancie, as pride chiefly hath her seate appointed in puissaunt Princes, and Noble men. Conetonsnesse with olde men that bee Magistrates, and Officers. Enie with men of Sciences, and Faculties. Usurie with Citizens: Symonie with Bishops, and Priestes: Hypocrisie with religious men: Deceit with Marchauntes, but lust common vnto all men, aswell to the subiect as to the Prince, to the learned as to the ignorant, to the wise as to the foolish. For Dauid and his sonne Salomon, vnto whom God gaue singularitie of wisdome, dexteritie of witte to gouerne the Israelites, yet the sacred Scriptures doe witnes of their horrible lust. Dauid lusted for Bersaba, and that so wickedly, that he appointed a way to spoyle her husband Urias. Salomon lusted so much that hee did forget his God, that did guide his stepps all the while hee ruled iustly and liued godly in Israell. Aristotle & Socrates in spite of their Philosophy and great knowledge, the one became a slaue to Hermia, the other a subiect vnto Aspasia. Samson and Hercules for all their strength & conquest of Giauntes and Monsters, the one yeeldeo his Club at Dianeiras sote, the other comitted his strength

Dauid.

Salomon.

Aristotle.

Socrates.

Samson.

Hercules.

S. l.

vnto

The pilgrimage

Demosthenes,
Hortensius,

Heliogabalus.

Nero.

Caligula.

Semiramis.

Phasphae.

Messalina.

unto the beautie of Dalida. The renowned and sugred
Oratoz Demosthenes and Hortensius, the one from
Athens came unto Corinth, to compoūde for a nights
lodging with Lais, the other in Rome with nicenesse,
and wantonnesse was iudged moze subiect unto lust,
then Lord ouer himselfe. If then wittie and wise men:
if learned and discret men, if eloquent and subtil men,
if strong and mighty Conquerours haue bene ruled by
lust, deceived by beauty, overcome with women, what
shoulde I speake of Heliogabalus not well named Em-
perour, but woorthely called the beaste of Rome? What
shoulde I recite that monster and tyrant Nero, what
shoulde I rehearse that filthie and vile Emperour Cali-
gula, the onely sincke of sinne, and shape of shame?
not Emperours, but monsters: not Princes, but Ty-
raunts: not men but beastes which defiled their owne
sisters, kept open stewes and brothell houses, maintay-
ned whores and harlottes, made lawes at their ban-
quettes euery man to his woman first, and then to his
meate, and at the change of euerie dish, euery man a
gaine commaunded by lawe to goe to his woman, and
thus from meate to women, from women to meate,
beastly and brutishly consumed their Epicuriall lust,
wherein these Gorgons repored their chiefe felicity.
Certainly if quene Semiramis of Babylon had bene
matched with Heliogabalus Emperoz of Rome, it had
bene as meete a match, if time had serued as one beaste
shoulde be for another, for hee was not so filthie but shee
was as shameles, not onely in procuring diuers to lye
with her, but in alluring her owne soune Ninus to
lust, & as writers report being a beast, matched her selfe
with a beast a hoyle. Had Pasiphae quene of Crete
bene well matched, she had forsaken king Minoes and
come to the Emperoz Caligula, where shee might haue
ben as bold with others, as she was with Mynotaurus
father. Had the Emperesse Messalina ben woorthely ac-
cozding.

robbing vnto her life married, shee had bene moze meete
 for Nero, then for Claudius, for his life and her life did
 well agree together : for shee past all the Courtelans of
 Corinth, all the Strumpets of Athens, and all the
 whores of Babylon, for she was only mistris and ruler
 of all the strewes and brothell houses in Rome. What
 wickednes proceedeth from lust : what vngodly inuell
 is brought to passe by lust : what secret vengeance co-
 meth by lust : Lust allured quene Cleopatra to vse her
 brother Ptholomeus as her husbände. Lust deceiued
 king Cynare to lie with his Daughter Mirrha: lust
 brought Macareus vnto his sister Canaces bedde: by
 lust did Menephron defile his owne mother. O vic-
 ked monster, O beastly rage, O scarce fiende thus to
 bewitcher wise men, to deceine learned men, to subdue
 strong men, and to overcome all men! Lust stealeth the
 purpose of all men, hindereth and hurteth all kinde of
 persons. Lust stayed king Antiochus of Siria in Chal-
 cidea a whole winter for one maide hee fancied there :
 lust stayed Hannibal in Capua a longe season, to his
 great hurt. Lust stayed Iulius Caesar in Alexandria a
 long time vnto his infamie : lust was the first cause of
 warres betwene the Romanes and the Sabines. For
 Romulus had scant built Rome, but he lusted to ransish
 the women, & to steale the Sabine maidens vnto Rome
 whereby war first began. The great warres betweene
 king Cambises of Persia, and king Amasis of Egypt,
 wherein was a great slaughter and murther of men,
 greiue of lust vnto one woman. The tenne yeares be-
 twixt the Thebans and the Phoceans, was for the
 lust of one yong man in Phoca toward a yong woman
 in Thebes. The cruell conflictes betwene the Troian
 prince Aeneas and stout Turnus was lust that epher
 of them bare vnto Lavinia king Latinus Daughter.
 What blode, what tyranny was betwene the Egypti-
 ans and the Aethrians, betwene Ptholomeo and A-
 lexander

Antiochus.

Hannibal.
Caesar.

Romulus.

Cambises.
Amasis.Aeneas.
Turnus.

Ptholomeo.

The pilgrimage

Alexander.

Augustus.

Antiochus.

Thelamonius.

Paris.

Attalus.

alexander the one king of Egypt, the other king of As-
 siria, and all for one woman Cleopatra. Augustus the
 Emperour kept longe warres for Octavia his sister
 which Anthonius through lust defiled to the spoyle, &
 murder of many Romanes. Had Ixiona king Pri-
 amus sister not lusted to goe with Thelamonius from
 Troy vnto Greece, had likewise Helen Menelaus wyfe
 not lusted to come with Paris from Greece vnto Troy,
 the bloody warres, and ten yeares siege betweene the
 Greekes and the Troians had neuer bene written of
 Homer. Had not lust ruled the five cities called Penta-
 polis, where Sodome and Gomor were, the earth had
 not swallowed them by, to the destruction of all the
 people, saving Lot and his Childzen. If lust had not
 ruled all the worlde, the deluge of Noah had not drow-
 ned the whole earth and all lyuing creatures, saving
 Noah his wife and his childzen. Thus lust from time
 to time was the onely Donker and Scourge of the
 worlde. And in this our age lust is nothing dimini-
 shed, but much encreased, and though not to bee pla-
 gued with water according vnto promise, yet to bee
 punished with fire most sure we bee, vntill wee defect
 and abhorre this vice. There is a hystory worthy to bee
 noted of Princes in Iustine that will not punish the
 offences. Pausanias a noble gentleman of Macedonia,
 being a very faire young man, which Attalus for lust
 much abused, and not contented wickedly and vngodly
 to handle the young man so, brought him vnto a ban-
 quet where in his winking Attalus wolde haue sed
 him as befoze, making all men priuie how Pausanias
 was king Attalus paramour as a woman, thus the
 younge man being ashamed, often complained vnto
 Philip king of Macedonia, which Philip had married
 then of late the sister of Attalus, and had diuorced and
 put away Olympias the mother of Alexander the
 great, for some suspicion, Pausanias I say after many
 and

and diuers complaintes made vnto king Philippe, ha-
 uing no redresse thereof, but rather beeing scourged and
 scott at Philips hand: Pausanias tooke it so greenously,
 that Attalus was so esteemed with the king, being the
 cause of his complaintes, and hee so neglected that was
 so minded, he after this sort requited his shame and in-
 iuries. At the marriage of Cleopatra, king Philippes
 daughter, and Alexander King of Epire, in great tri-
 umphes and pompes, King Philippe in the midst of
 his toyces, walking betwene his owne sonne Alexander
 the great, who then was but younge, and Alexander
 king of Epire his sonne in lawe, beeing married then
 vnto his daughter Cleopatra, Pausanias thrust hym
 vnto the heart, saying: minister Justice, and punish the
 lust. Thus died that mightie Prince, as well for the
 bearing Attalus fault, as also for his owne wickednes,
 vsing the same sometime with a brother in lawe of
 his, naturall brother vnto his first wife Olimpias. Lust
 and intemperancie, doe neuer escape without lust pun-
 ishment and due vengeance. Ammon the sonne of
 king Dauid, for that he misused his owne sister Tha-
 mar, was afterward slaine. Absolon for that hee dyd
 lie with his fathers Concubine, dyed for it. Danyel
 was plagued for Arias wife. The two Elders that
 would rauishe Susanna, were put to deathe. Thys
 sinne is the onely enemy of man. For all sinne saith
 saint Paule, is without the body, but uncleannesse &
 lust sinneth against the body. Therfore to auoyd sight,
 oftentimes is to auoyd lust. Had not Holophernes seen
 the beautie of Iudith, yea, marked the comelinesse of
 her slippers, hee had not lost his head by it. Had not
 Herode seene Herodias daughter dauncing, he had not
 so rashly graunted her John Baptists head. Hadde not
 Cua seene the beautie of the Aple, hee hadde not eaten
 thereof. We reade in Genesis, that when the sonnes
 of menne, viewed the beautie of women, many euilles

of 3

happened

Ammon

Absolon

Dauid

Indit. 10

Marke

Gene. 3. 7

The pilgrimage

Regu. n. 2.

Thalestris.

Saba.

happened thereby. By sight was Pharaos wife moued
in lust toward Ioseph her seruant. By sight and beau-
tie was Salomon allured, to committe Idolatry with
false Gods. By sight was Dina the daughter of Jacob
rauilshed of Sichem. These entiles proceed from sodain
sightes. Therefore doth the prophet saie, turne alwaye
thine eyes, least they see vanities. The Philosopher
likewise saith, that the first offer or motion is in the
eye, from sight proceedeth motion, from motion, elec-
tion, from election consent, from consent sinne, from
sinne death. Therefore with the Poet I say resist the
violence of the first assaulte, I meane the eyes, the euil
that happened thereby, too long it were to write. Lust
againe hathe no entraunce by hearing, as Iustine in
his .12. booke doth testifie of Thalestris Queene some-
time of the Amazones, which hauing heard the great
commendations, the fame, and renowne of Alexan-
der the greate, ventured her life to hazarde to come
from Scythia vnto Hircania, whiche was as Iustine
saith xxx. daies iourne. in great daunger and perill
of life, as well by wilde beastes, waters, as also by fo-
reigne foes. She hadde three hundred thousande wo-
men of Scythia in companie with her. I saue for the
same she heard of this great Prince, she came from her
countrie, where she was a Queene, to lie with a stran-
ger by lust. And when she had accomplished her mind,
and satisfied her luste: after thirtie nightes lying with
him, shee thought shee was sped of some offspring of A-
lexander, she returned vnto her owne countrie againe.
For as Cicero doth wylte, we are more moued by re-
porte oftentimes to loue, then by sighte. For as by re-
porte, Queene Thalestris came to lye with Alexan-
der, for issues sake, from Scythia vnto Hircania, for his
magnanimitie, victories, and courage: so by reporte
came Queene Saba from Ethiopie vnto Salomon, to
beare, and to learne wisdom. A golden worlde, wh
happie

happie age, when either for simplicitie men coulde not
 speake, or for temperauncie men woulde not speake.
 The innocencie of the then, and the subtiltie of vs now,
 the temperauncie of their age, and the luste of our age,
 being well waighed, and thoroughly examined, it is ea-
 sily to be seene, how vertuously they liued in ignoraun-
 cie, and how viciously we liue in knowledge. For be-
 fore Aruntius proude Tarquinius sonne, was by luste *Aruntius*
 moued toward Collatinus wife, there was no altera-
 tion of states, nor chaunge of Common wealthes, no
 banishment of princes in Rome, and being chaunged
 for that purpose onely from a Monarchie, vnto an o-
 ther state called Aristocratia, it continued so longe in
 that forme, whiche was the firsts chaunge, vntill Ap-
 pius rauished Virginius daughter, which banished the *Appius*
 order called Decemviri, which was the second change.
 And thus the popular state, whiche had chiefe rule al-
 waies of Rome, chaunged states of the Citie diuers
 times, for that lust so raigned. Thus might I speake of
 diuers other countries, where luste was the iust cause
 of the subuersio thereof. For of one Venus a strumpet in
 Cipres, al Cipria was ful of whores. Of one Semiramis
 in Babilon, al Persia at length grew ful of queanes. Of
 one Rhodope in Egypt, at the beginning, all the coun-
 trey became full of strumpettes. In Rome Flora was *Flora*
 honoured lyke a Goddesse, hauyng suche sollemnitie,
 played on Theaters, called accordyng vnto her olone
 name Floralia. In Thebes was Phrine so magnified,
 that her name was put in print vppon euery gate of the
 citie. For Lais in Corinth, and Lamia in Athens, their
 fame was more heard, then their honestie knowen. It
 grewe in fine to that strengthe, that all the Princes of
 the worlde, were as bulwarkes, and defenders of lust.
 Nea, learned Philosophers, and wise lawe setters, se-
 med to defende the same in wytyng. As Licurgus and
 Solon, two famous wisemen, the one a lawe setter a-
 mung

The pilgrimage

mong the Lacedemonians, (people in the beginning
more experte in the banners and flagges of Mars,
then studious or desirous, to hunt the pallaces of Ve-
nus:) the other law setter in Athens (people likewise,
more frequenting at the first, the schoole of Minerva,
then lurking dens, and secret cures of Cupide) these
two famous men, made lawes to maintaine luste, vnder
this colour and pretext of issue, euery young wo-
man being married to an olde man, they might for chil-
dren, take choise what young man they would of their
husbands name. So likewise might any young man e-
lect, being married to an old woman. Aristotle seemeth
to defend this law after a sort, for seede sake. So Aba-
hams wife Sara after a sorte, willed her husbände to
accompanie with a young maid, for that he might haue
children. And so Sempronia a woman excellently wel
learned in the Greeke, and latine: and learned Sapho,
a woman of no lesse fame, then of learning, defended
lust by their writings. I might haue large scope heer-
in, to proue a Lord to rule, and to gouerne euery where
I haue sufficiently I hope, declared the effecte of lust.
For as Princes wise, stoute, and learned, haue bene
herein subiect: so the Poettes saine, that the Goddes
themselues, haue yeelded to the might of lust. What I
pray you, translated Iupiter vnto a Bull. Neptune
vnto a horse, Mercurie vnto a Goate: Lust. What mou-
ued Apollo to be in loue with Daphnes: What caused
Bacchus to fauour Gnosida: What made Pan to yeeld
vnto Sirinx: lust. This I meane, what moued wise,
learned, stoute, & strong, as well as the foolish, the ig-
raunte, the weake, and the simple, but onely that cor-
ruption of Nature, that seede, fere, and dregges of A-
dam, which equally without grace, moueth all men to
sinne: For there is no man, but hee is priue vnto lust,
moued by lust, and soze assaulted by lust. Yet there
be some that subdue luste, some that rule lust, but
none

Aristotle.

Sara.

Sempronia.
Sappho.

Jupiter.
Neptune.
Mercurie.
Apollo.
Bacchus.
Pan.

none that banquish the lust. For as some are borne chaste,
 so some doe make them selues chaste, and some are
 made chaste, and yet not without lust. I speake not of
 Proculus the Emperour, which kept at his pleasure
 a hundred maides of Sarmatia. Neither doe I thinke
 herein of Sardanapalus king of Syria, which was al-
 waies wearied with Venus, but neuer satisfied with
 Venus. But I speake of those that fight, and wrestle a-
 gainst nature: of those I say, that are in common cum-
 bates with the worlde, the fleshe, and the Deuill. For
 lust saide Ouid, is I wote not what, and commeth I
 wote not whence, it taketh roote without breaking of
 fleshe, and pearceth the very entrayles of the heart,
 without any cutting of vaine, the only businesse and
 trauaile of Idle men. The younge Roman knight E-
 strasco at mount Celio, beholding the beautie of ladie
 Verrone, either of them by nature dombe, one fell in
 loue with thother so soze, that Estrasco would often goe
 from Rome to Salon, and Verrone woulde as oft tra-
 uaille from Salon vnto Rome, one to see the other, and
 the dombe loue continued thus thirtie yeares, vntill it
 fortun'd that the wife of Estrasco died, and the hous-
 band of ladie Verrone died also. Whereby these louers
 thirtie yeares without wordes, did both manifest their
 long desire by a marriage. So was Masinissa king of
 Numidia, and Sophronissa a ladie of Carthage, one in-
 flamed with the other, by a sight that king Masinissa
 had of Sophronissa. The like is written of that most
 valiant Captaine Pirrhus, the long defender of the
 Tarentines, and king of Epirotes, when he came from
 Italy vnto Neapolis, being but one daye there, hee fell
 in loue with a faire ladie called Gamalice, to the great,
 infamie of so famous a prince, and to the great shame
 of so noble a ladie. The like lust arrested that Noble
 and renowned Conqueror Alexander, so that when he
 thought to geue battaile vnto the queene of the Ama-

Proculus.

Sardanapalus.

Estrasco.

Masinissa.

Pirrhus.

Alexander.

The pilgrimage

Cleopatra.

zons, hauing a sight of her at a Ryuer side, where they both, the king and the queene, had appointed to come to talke concerning their warres, their fury and rage befoze bent to fight, and murder was by a sight, chaunged vnto wanton pastime and sport. Wee doe reade also that queene Cleopatra made a banquet for Antho- nius her lover, in the Province of Bithinia, in y^e woode Bechin, where the young virgins were not so willic to hide them in the thicke bushes but y^e youthfull Romanes were as craftie in finding them, so that at that one in- stant of fiftie young virgins, fiftie and siue sped of the names of mothers. Thus wee perceiue that by sight wee are moued to lust, and by consent wee wilfully sin, the one in the eye, the other in the heart: therefore bet- ter it is with Sophocles, for a man to turne his backe from a faire woman, and to say a mad dogge, then with Nero to beholde beautie, who looking too earnestly vpon Pompeius haire, was moued thereby to lust.

¶ Of Icaloufie.



The historie
of Tiresias.

Question was refused of all y^e Gods to bee answered, whether man or woman be moze icalous. For as the Poets saie, there sprong a conten- tion betwene Iupiter and Iuno, co- cerning Lechery and Icalousie, and hauing no equall iudge to speake of this matter, it was posted after great controuersie vnto one Tiresias an auuncient and learned Poet some- time in Thebes, which Tiresias on a certaine time meeting two Snakes accompaning together, and at- cording vnto kinde engendering together, hauing a white rodde in his hande, parted them with sharpe strokes. Wherewith Iuno being moued vnto anger, transformed this poore Poet Tiresias, from a man to be

a woman, and being in the shape of a woman seven yeares, was reduced by Iupiter vnto his first forme. This Tiresias was thought most meete of Iupiter and Iuno, by the consent of all the Goddesses for that hee had bene a woman seven yeares, and nowe a man agayne, to Judge of this question. And being called vnto the Barre, to geue his verditte, hee preferred Iuno for Jealousie: whereby Iuno waxed angrie, and made him blinde, and Iupiter to recompence his truth, made him a Prophet. And then hee proued that when Iupiter fell in loue with Iola, Iuno being suspicious and full of jealousy, caused one named Argos with an hundred eyes to watch Iupiter, which for all his eyes was deceived, Iuno thereby was so furious and so angry with Argos, that shee translated his hundred eyes vnto a Pecoakes taile, and transfozmed Iola vnto a white Cowe. There is no such rage no; anger in Jealousie, as there is wylines and craft in loue, so that the straight pinning and keeping of Danae king Acrisius daughter in Towers and Castles, could neuer keepe her from valiant Perseus, neither the hundred eyes of Argos might spie the craft of Iupiter vnto Iola. Wee reade of a woman named Procris, who was in such Jealousie of her housbande which was called Cephalus, that hauing him in suspicion for his often going a hunting, on a certaine time shee followed him priuely vnto the wooddes, thinking there to finde her husbande at his praye, and hyding her selfe in a thicke bush, to see the ende of thinges, her husband passing by the bush, perceiuing something there to stirre, thinking it had bene some wilde beaste, thrust his wife vnto the heart with his dart, and thus Procris was slayne of her owne housbande, for her importunate Jealousie. The like happened vnto Emilius wife, which for her suspicious minde and raging Jealousie, was neuer quiet, but busie alwaies to finde some fault in her husband, following him euery where, and wat-

Iuno.

Procris.

The pilgrimage

ching still in euery secret seate and spying in priuie places, thinking to finde him with the maner, vntil the sped of the like chaunce as Procris did, she could neuer rest. Cyampus wife named Leuconona, was deuoured of Dogges in stee of a wilde beast, hyding her selfe in the wooddes, to followe & marke her houbands boyage, Jealousie this moued her, that she could no otherwise. A strange kinde of sicknes, that so infecteth the minde, that bereth the spirites, and molesteth the heart, that the head is full of inuention, the minde full of thought, and the heart full of reuengement. So Jealous was Phanius that inuented this in his heade, and thought this in his minde, that the doozes being shut, the windowes cloase, all priuie and secret places pzeuented, euery where as he thought stopt, his wife could not de ceine him, neuer thought that loue could pearce Tilestones to come vnto his wife, but hee was deceined, for the lurking penues of loue, the Lyon caues of fancies, the secret search of affection haue moze priuie pathes, whereby that Cupide may come to his mother Venus, then Labirinthus had chambers for Minotaurus. King Acrisius thought hee was sure of his daughter Danae, when that thre was close Bullwarkt with a great castel: Iuno thought to pzeuent Iupiter by the hundred eyes of Argos, Phanius thought that his wife was sure when the doozes were shut, and the windowes cloase: But neither could the Jealousie of Iuno pzeuent it, neither the eyes of Argos spie it, neither the straight pinning of Danae auoide it, neither the narow stepping of Phanius defend it. I must nades commend one called Cippius, that woulde oftentimes take vppon him to sleape when he did wake, and hee woulde bee ignozaunt though hee kneue it. I wishe wise men to sleepe with Cippius, & to say with Cicero, *Non omnibus dormio*, I sleepe not vnto all men, and to bee ignozaunt though they know thinges. And likewise I wish wise women to

Phanius.

Cippius.

to imitate Aemelia the wife of noble Scipio, who although she knew things euident, by her husband Scipio, made as much of his Paramour, as shee made of her husband, and all for Scipios sake. For they say ielow, she proceedeth from loue, and loue from God, but I saie it commeth from hatred, and hatred commeth from the Deuill. And yet wee read in the sacred scripture, that Abraham was in ielowise of his wife Sara, saying, thus vnto his wife, I knowe that thou art faire, and that they will kill me to haue thy loue. The manners of the Parthians were to keepe theyr wiues in priuie places of theyr houses, ouer whom they were so ielouse that theyr wiues might not go abroad but with couered faces. The Persians were so suspicious of their wiues, y they had no libertie to goe in sight, & they durst not go a foote but in Wagons couered ouer least they should see or be seene. The Thracians with such care & studie, keepe theyr wiues, y as Herodotus affirmeth, they trust no man with them in companie but theyr parentes. The olde and auntient Romaines in tymes past kept theyr wiues so streight, that theyr wiues as Valerius Maximus saith, did either kill, porson or with some snare or other destroye theyr husbendes diuers times, and by a young man of the Citie of Rome all thinges beeing disclosed, there was a hundred threescore and tenne that so killed and destroyed theyr husbendes, for that theyr husbendes were so ielouse ouer them. But because it is a common disease in all places, I neede not further to write, wishing my friend neuer to bee encombred therewith but rather with silence to passe it with Cippius, and so he shall finde ease thereby.

Aemilia.



The pilgrimage

Of Idlenesse.



Nothing can bee greatly difficult vnto a willing minde, so is any thing a burthe vnto the idle member. For as labor and exercise of body in one man, industry and diligence of mind in another man, are sure fortes, and stronge Bulwarkes of

negligence, the cause of all euill. We reade that Alexander the great, least hee shoulde be acquainted with idlenesse at any time, euen in the night time vsed thys feate, to holde a siluer balke, when he went vnto bed, in his hande, hauing a siluer basen vppon the grounde, straight vnder his stretched arme, that when the balke shoulde fall, hee being fast a sleepe, the shrill sound thereof shoulde wake him, and make him mindefull of hys enemies: so fearefull was this noble Prince of idlenesse, that to shake off sleepe and slothfulnesse, he studied and trauailed, how hee might auoyd it. For Alexander the great, boeing called the sonne of Iupiter, and fully persuaded with himselfe, that hee was of linage of the Gods, had speciall regard of sleepe and venerie, wherto he being so muche subiect, knew himselfe to be a man: wherefore hee oftentimes wassleled with Nature in that behalfe. In the selfe same place of Marcellinus it is read, that Iulius Caesar the greatest and most renowned Emperour, that euer raigned in Rome, folloved this order, and that he practised this pollicie, leaste hee shoulde bee idle at anye tyme. Firste, when thys Emperour went to bedde, he to suffice nature, slepte a certaine tyme appointed. Secondarily, hee woulde

Alexander the Great.

Marcellini lib. xvi.

Caesar.

bee occupied in the affaires of his Countrey. Thirdly, he trauailed in his priuate study. Thus least he should be idle, nay rather, least he should lose any tyme, he deuised euery night into three parts, euen as you heard, first vnto nature, secondly to his countrey, thirdly, about his owne busines. The mightie Prince Philip of Macedon, as we reade in Brulonius, was of suche care and diligence, y when his souldiours slept, hee alwayes watched. Again, he neuer slept before his friend Antipater would watch. So that betwene king Philip and Antipater, diligence was as muche honoured and embraced, as slothfulnesse was feared and hated. Epaminondas that renowned prince of Thebes, being studious & carefull to profite his country, so hated slothfull idleness, y finding one of his captaines in the campe, in the day time sleeping, he slue him straight with his owne hand, and beyng reprehended of his nobles and Counsaile, for that cruell fact: hee answered them in fewe words, I left him as I founde him, comparing idle and drouisie men, vnto dead men: for men are borne to trauaile and watch, and not to pleasure and sleepe. Volve did Scipio in Affrick ouerthrow the tentes of Siphax: How vanquished he his host of souldiours, slue his armie and howe tooke he king Siphax captiue himselfe: Linius saith, that the diligence of Scipio, and the slothfulnes of Siphax being a sleepe, when hee should haue bene waking, was the cause therof. Had Demosthenes loued idleness, he had neuer bene able to preuent, y famous Prince Philip king of Macedon: he was so careful to diligent about the state of Athens, that y worthy captaine and great conquerour Philip was woonte to say, that hee doubted moze the diligence of Demosthenes, then he feared all the force of Athens. Had Cicero slept, during the conspiracie of Catilin, hee hadde neuer bene able worthily to speake of himselfe. Happie Rome, that euer I was elected Consull, whose studi-

ous

Lib. 6. Cap. 8.

Philippe.
Antipater.Epaminon-
das.Scipio.
Siphax.

Demosthenes.

The pilgrimage

 Hippias.

ous trauaile, saues oftentimes come from diuers enemies. Quintiliā reciteth a woorthy history, of a famous cleark named Hippias, who to auoyd idlenesse, after long studying at his bookes, would exercise himselfe in some thing or other, least he might seeme to be idle, in so much y he applyed his mind to diuers faculties, at voyd houres, he vsed to practise the facultie of a Goldsmith, of a Tailor, of a Shoemaker that at length hee became his owne tailor, his owne Shoemaker, yea, to make his owne ringes so artificially, with pearles and pretious stones, so curiously wrought with letters of golde, as though he had bene brought by in the schoole Pirgoteles. What is so hard, but diligence will trie it: What is so deepe, but trauaile will wade through it: What is so strange but study will know it: Labour and diligēce are of wise men much commended by the example of the Bee, that is so busie and carefull, and knoweth how to profite her selfe and others. If the little Antes bee so praised, for that they toyle in the Sommer, to prouide against Winter: If these seely simple wozmes, do prouide thinges necessary for them and theirs: How much more ought man, whiche is bozne to profite his Countrey, his Prince, his friendes and his parents, consider the commoditie of diligence, and the danger of idlenesse: But as is befoze mentioned, vices are couered with names of vertues, as the idle man is noted to be a quiet man, the ignoraunt termed an innocent. Cælius doeth write of a certaine Emperour named Attalus, whiche loued so well idlenesse, that he gaue the gouernment of the Empire, to his friend named Philopenes, for that he would be idle. We reade againe of one Vatia, a great ruler and Magistrate in Asia, that loued idlenesse so well, that the people vsed a prouerbe, when they saue any mā idle, saying: Vatia situs est, here is an idle scholar of Vatia. The Emperour Licinius and Valentianus, were such enemies vnto learning, so ignoraunt were

Attalus.

 Licinius.
Vatia.

were they, as Egnatius doth report, that they called learning the only poison of the world, and named them that were learned, the Asles of Cumia. Who hated learning so much as Heraclides, and Philonides which were so ignozant, that they were compted, as Caelius doth testifie, laughing stockes, and had of the common people in great derision, for their ignozance and follie. These blinde hayardes, and bolde bedlemes, call others Asles of Cumia, when that they themselues are far inferior to any Asle of the worlde. For diuers Asles had more reason then Philonides, or Heraclides had. Wee reade that Ammonius a great Philosopher of Alexandria had an Asle, that would accompany with Origen, and Porphiri, to frequent the schole of Ammonius, to heare him read Philosophie vnto his scholers. The Asle was taught to know the reader, and all the schollers, to know the Schole and the time of reading. The sacred Scripture commendeth vnto vs the Asle of Balam, who was likewise taught to speake and to shew the Prophet Balaam the will of God. But the idle and ignozant, will neither learne to know time, place, nor person, neither to profite themselues, nor others. These lasie members, these idle and ignozant beasts, the children of Morpheus, sleeping alwaies in the caue of Pamedes, to whom it well may be spoken, as Aurelian sometime an Emperour of Rome spake vnto one Bonosius, that hee was bozne to drinke, and not to liue. The Romanes vsed to punish idlenesse so sharply, that the Husbandman, that had his ground barraine, that had his Pastures, Meddowes, or fieldes vnoccupied, an other man should be there placed, and hee put out. The gentleman that had not his horse readie, and in good liking, with all thinges thereunto belonging, should be suspected to be an idle member vnto his countrey, should be hated and eschewed of the people. The common people might vse no kinde of priuate pleasure, as plaie, pastime, or any other idle

Heraclides.

Philonides.

Morpheus the
God of sleep.

The Romanes
hated idlenesse.

The pilgrimage

Gellius lib. 3.
Capi. 2.

spot, but at times appointed. The gates of Rome were opened daie and night, to come, and to go. For the state of the Commons, and as Plutarch doth write, the life and maners of all men, were diligently examined, whether they liued idle or no. And if any would resist the ordinance of the Magistrates, his head should be cut off, and offered vnto Iupiter, in the Capitoll of Rome, his familie vnto the Temple of Ceres, his sons and daughters, sold as bondmen vnto the Tribunes and Censors.

Lacedemonians.

The Lacedemonians people, moste studious to expell Idlenesse, brought their childzen by allwayes in hardnesse, to practise them in diligent doings, hated Idlenesse so much, that if any in the Citie of Sparta, waxed grosse or fat, they suspected him straight of Idlenesse, and if a ny yong man waxed fat, they had appointed lawes that he should faste, and liue so poore, vntill he were againe changed vnto his first estate.

The Egyptians.

The Egyptians, an ancient people, when the Countrey of Egypt began to bee populous, to auoide idlenesse, as Plini doth report, they made a great huge, and monstrous building called Pyramides, whiche for the mightinesse and straunge woorkyng thereof, was named one of the seven wonders, hauing ly. thousand of yong men, and continued a long time in the making thereof, and onely to auoide, and banish idlenesse.

The Athenians.

The Athenians so abhorred and detested idlenesse, that when a certaine man was condemned to die, for that he was founde idle in Athens, a citizen thereof named Herondas, as Plutarch doth testifie was as desirous to see him, as though he had been a prodigious monster, so straunge and so marvellous was it to heare, or to see any idle man in Athens.

Malsilienfes.

Malsilienfes, would suffer no travellers, neither Pilgrime, nor Sacrificer, nor any other stranger to come within their Citie, lest vnder colour of religion, or of pilgrimage, they might corrupt the youth of the Citie, with the sight thereof to be idle. The Indians had a law made

Indians.

by

by their wise men, named Gimnosophists, that after meate was set on the table, the youth should be examined, what they had done for their meate, what pain, what labour they used that whole morning before, if they could make account of their travell, they should goe to dinner, but if they had been idle, they should haue no meate, without they deserued the same, with some kinde of exercise, either of bodie or of minde. The like did the yong men of Argis, who made account vnto their Magistrates, of their occupations and woorks, of their trauel and paine. Euen the Areopagites, as Valerius affirmeth, did imitate the Athenians in making decrees, in setting of orders, in commanding their youth to auoide idlenesse, and exercise trauel, the one most necessarie vnto any common wealth, the other most dangerous. So that some countries are naturally giuen to trauell, as the Libians, Phrygians, Frenchmen, with others. Some again giuen to idlenesse, as the Persians, Corinthians, Englishmen, with others. Some by lawe forced to keepe idlenesse, some by punishment feared, some by death enforced to labour for their liuing. Thus this Monster Idlenesse is beaten euerie where, and yet embraced in most places, euery man speaks against idlenesse, and a number are in loue with it, Magistrates and Officers appointed to punish it, but yet they offer fauour it.

Argiues.

Areopagites.

Ch 2

¶ OF



The pilgrimage

¶ Of wrath and anger, and the hurts thereof.



Alexander.

The famous and noble Philosopher Plato, did charge his Scholers alwaies being in anger or wrath, to beholde themselves in a Glasse where they might see suche alteration of countenance, pale in colour, trembling handes, folfred tongues, staring eyes. In fine voyde of wit, depriued of reason, and being before reasonable men, now brutish beasts. And herefore that greate Philosopher perceiuyng the furious and hastie nature of Alexander, wrote from Athens vnto India, where this noble conquerour was at wars with King Porus, to take heed of wrath and anger, saying. Anger ought not to be in any Prince toward his inferiour, for that may be mended with correction, nor toward his equall, for it maie bee redressed with power, so that anger ought not to be but against superiours, but Alexander had no coequales, yet in vaine was Aristotles doctrine vnto Alexander in that point. For being in a banquet, when Clicus his deare friend and foster brother, commended his father king Philip of Macedone to bee the worthiest and most renowned Prince then liuyng, Alexander waied vpon a sodein so angrie, to preferre anie man before him, though Philip was his owne father whiche was commended, and Clicus his especiall friende that did commend him, thinking rather to deserue praise at Alexanders hande, then to speede of death, was thrust vnto the heart with a speare. So hastie was this Prince, that Calisthenes and Lisimachus, the one his Philosopher & counsellour, the other his companion and friende, for selue wordes spoken

Valerius lib. 9.
Cap. 3.

spoke in, were either of them slaine. Silence saith Aristotle is the surest rewarde vnto a prince. We reade that king Tigranes of Armenia whom Pompeius the great did conquere, after wayed so angrie by a fall from his horse, because his sonne was present & could not present his fathers sal, that he thrust him in his anger with his dagger vnto the hart. And was so sozie afterwarde and angrie withall, that he had likewise kild him selfe, had not Anaxarchus the Philosopher staied and perswaded him. Anger in a prince saith Salomon is death: terrible is the countenance of a king when he is oppressed with wrath, hurtfull vnto manie, odious vnto all is the anger thereof. Nero was so furious in anger, that he neuer heard any thing if it were not to his liking, but he would requite one way or other with death, in so much that in his rage and anger he would often throw down tables being at dinner, dash cups of gold wrought with pearles against the wals, sling meat and drinke away, moze like vnto a furious Gorgon of hell, then a sober Emperour in Rome. Such furie raigneth in anger, that Orestes Agamemnons sonne slue his mother Clitemnestra suddenly in his wrath. Such madnesse raigneth in anger, that Ajax Thelamonius that famous and valiant Greeke, after that Achilles was slaine in the Temple of Pallas by Paris, at the destruction of Troie, wayed so mad and angrie because he might not haue Achilles harness, which was giuen befoze to Vlisses, that hee beat Stones and blocks, fought with dead Trees, killed beastes, thinking to meete with Vlisses, amongst them. If anger make men murderers, if wrath make men mad without wit or reaso to know themselves or others, let them imitate Plato in his anger, which being angrie with anie of his schollers or seruants, would giue the rod to Zenocrates to correcte them. For that he was angrie the learned Philosopher misdoubted him selfe, that hee coulde not vse mo-

Tygranes

Nero.

Orestes.

Ajax Thelamonius.

Plato.

The pilgrimage

Augustus.

Semiramis.

Olimpias.

Matcus
Antonius

dest correction. Euen so Architas woulde alwaies
speake vnto his seruant which had offended him. Wap-
pie art thou that Architas is angrie, letting his man
vnderstand how dangerous wrath is. For as Aristotle
saith, the angrie man seeth not the thing which lieth vn-
der his fete. Augustus Caesar Emperour of Rome de-
sired Athenedorus a Philosopher of Græce, which a
long time accompanied Augustus in Rome, and now
readie to depart vnto Athens, his native soile, of some
sentence that the Emperour might thinke of him. The
Philosopher tooke a penne, and wrote in a litle Table
this sentence: Caesar when thou art moued to anger
speake nothing until thou hast recited the Grækes Al-
phabete: a worthie lesson and a famous sentence, well
worthie to be learned of all men. There is nothing nei-
ther can there be any thing moze vgglie to behold, moze
terrible to looke vnto, then mans face when hee is an-
grie, and the moze to be feared for that he hath no rule o-
uer himselfe. All the painters of Persia had much to doe
to draw in coulours the terrible countenance and fierce
face of Queene Semiramis, who was like Mægera or
Medusa grimme Gorgons and fretting furies of hell,
when she heard that her Citie of Babilon was besieged
of the enimies, being then dwelling of her heade, came
with haire hanging and flying in the wind halfe ama-
zed of the netwes, vnto Babilon, whose vglie and feare-
full image, most like vnto her at that time stood as long
as Babylon continued a monument and a terrible mir-
rour to maruaile at. We reade of the like historie of
Olimpias, whose anger was such when she thought of
her sonne Alexander, she straight waies like a raging
Lion or a cruel Tiger, digged vp the bodie of Iola Alex-
anders taster, who was thought to bee one of the con-
spiratours, and being digged vp, tare his bodie in
small peeces, and being torne in peeces, gaue it to the
birdes of the aire. Such anger was in Marcus Anto-
nius

nus solwarde Cicero, that he was not contented of Ciceros death, but commanded his head to bee set before him on the Table, to feede his wrathfull hart and greedy eyes: and his wife Fulvia shewed her anger, pulled out his tongue, pinned it vnto her Bonnette, and ware it on her heade, in token and open shew of her cruel and Tygrische heart. The noble Romane Metellus was much enflamed for to shewe such hatred and anger vnto Pompeius, for at what time Pompeius the great was appointed by the Senatours of Rome, to succeed Metellus in his office of proconsulship in Spaine, Metellus perceiuing that hee was discharged, and Pompeius charged, hee brake for verie anger all the furniture of warres, hee destroyed all the victuals, hee famished the Elephants, hee permitted his souldiours to doe what iniurie they coulde, against Pompeius: so great was his anger against Pompeius, that to hinder onely Pompeius, hee iniured his native Citie of Rome. The propertie of anger is, to hurt diuers in seeking to offend one. As hee is not wise that can not be angrie, so is he most wise that can moderate anger. The same and renowne that both Themistocles & Aristides got, in vanquishing their anger one towards another, was great: for being sent both as Embassadors for the state of Athens, traauailing ouer a high hill, like wise men that subdued affection, and conquered anger, Themistocles said vnto Aristides, Shall we both burie our anger in this hill, and goe as friends and not as enimities? and there though the cause was great, at Athens they became friendes one vnto another, forgetting and forgiving one anothers fault. Anger and wrath are the only poison of the words whence hidden hatred doth proceede, for to nourish the one is to feede the other. Wherefore it is written, that hidden hatred, priuate wealth, and young mens counsell, hath beene the verie cause of diuers destructions. Man-

Fulvia.

Metellus.

lius

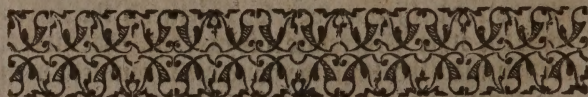
The pilgrimage

Val. lib. 9. ca. 3

Caligula.

lius Torquatus, after he had conquered Campania, and triumphed ouer the Latins, returning vnto the Citie with noble fame, and renowned victories, though the Senatoz and Elders of the Citie, mette him in triumph and honoz of his victories: yet the young men of Rome moze disdainefull, then courteous, moze odious then louing, moze willing to haue his death, then desirous of his life, kept them rather his enemies lurking in Rome towarde him, then friendes: the cause is known in Valerius. Hidden hatred, which beares swate in diuers places, enuie and malice which proceed from anger, and are maintained with hidden hatred, are all the mischief of the woꝛld. I will omit to speake of Caligula, whose anger and hatred was such, that hee wished Rome had but one necke, that with one stroke hee might strike it off. Neither wil I recite Heliogabalus, which amongst wꝛiters, is named the beast of Rome, and not the Emperour of Rome. The histories of Caelin, Silla, and Appius, for their hatred and anger towarde their countrie, and native Citie, are extant in Plutarch and Salust, by this anger and wꝛath proceeded inuectiues and declarations, and then enuie and malice began to build their bowers, by their chiefe Carpenter anger, then one mischief and vengeance, doth alwaies depend of the other. And because anger is the onely cause of all euil and mischief, I will speake of those two monstrous Gorgons as things incident, and alwaies hidden in anger, I meane enuie and malice, and therefore I refer that to enuie and malice, which might be spoken here.

¶



¶ Of Periurie and Faith, and where either of these
were honoured, and esteemed.



It is Faith is the foundati-
on of Justice, and Justice the
chiefe meanes, as Aristotle
saith, to preserve a publique
weale, (for we see after much
somyng and fretting of seas,
after clusteryng cloudes, after
longe lowyng lookes, there
do often appeere calme wea-
ther, cleare aire, and gentle
countenance,) whiche to

obscure, and to maintaine, Justice is the worker there-
of, and to note how faithfull and iust some haue bene,
and howe wicked and false others shewed themselves,
for the commoditie and benefite of that one, and for
the discommoditie and iniuries of the other, good it
were to shewe the examples thereof. There are not so
many vertues in one, but there be as many vices in
an other. For some from foes become friends, as Clo-
dius and Cicero two greate enemies a long time, and
yet in time two faithfull friends. Tiberius likewise,
and Africanus from mortall foes, grew to be such
perpetuall friends, that Africanus gaue his onely
daughter Cornelia in marriage vnto Tiberius. Euen so
some againe from friends became foes, yea, from tried
friendship, vnto mortall enmitie, as Dion of Siracusa
of his most assured friend (as hee thought) with whome
alwayes before he founde friendshippe and faith, was
slaine & cruelly killed of Callicrates. Polimnestor lyke-
wise, though king Priamus reposed greate trust and
confidence in him, that hee committed his owne sonne
Polidorus vnto his custodie, yet he falsely slue him, and
murthered him: though best friendshippe, hee was his
nigh kinsman. How well saith Socrates, that faith-
full friends do farre excell Golde, for in daunger faith

Clodius and
Cicero.

Tiberius and
Africanus.

Dion.

Callicrates.
Polymnestor.

The pilgrimage

Pompeius.

Hannibal.

is tried, and in necessitie friends are knowen. Suche is the secrete force of Faith, and suche is the hidden subtiltie of falsehood, that the praise and commendations of the one, shall bee sane and proued in a hystorie of Sextus Pompeius, sonne and heire vnto Pompeius the Greate: the slander and shame of the other, shall bee manifestly knowen by Hannibal Amilcars son of Carthage. The Faith and Iustice of Pompeius, at what time hee had appointed a banquette for Augustus Caesar, and Marcus Antonius vpon the seas, was wel tried, for being moued of diners at that time, to reuenge his fathers death Pompeius the greate, and specially often stirred by his friend, and Maister of the Shippe, Menodorus to requite olde malice, for killng of Pompeius, to destroye Caesar and Antonius, Sextus in no wise woulde suffer it, saying: that Faith and Iustice, ought not to bee turned vnto perurie and falshood: for as it is perurie, to omit Faith and promise made vnto these Emperors, so this is tyranny and not iustice, to reuenge my fathers death vpon innocencie. And trile it was, that Augustus Caesar was then but a boie, brought vp in Schoole in Apulia, when his vncle Iulius Caesar vanquished Pompei. And as for Marcus Antonius, rather a friend he was vnto Sextus Father, then a foe, and therfore no lesse faithfull was Sextus in performing, the iust in waying innocency. Far vnlike vnto false Hannibal, which vnder pretence of peace with the Romans, sent Embassadors vnto Rome to treathe thereof, where they were honourably receiued: but well requited hee the curtesie of Rome towarde his Embassadors. For when that noble Roman Cornelius came from Rome, as an Embassador vnto Hannibal, his welcome was suche, that he neuer went aliue vnto Rome againe, for most cruelly and falsely was hee slaine by Hannibal. In this falsehood and perurie was Hannibal muche defamed, whose vertue was not so muche corrupted by

by the bilenesse of his owne nature, as by the falshood and corruption of the Countrey, whiche alwaies in this, was not to be trusted, of whiche it is proverbiably spoken, *Poeni perfidi, falsæ Carthaginians*: for the people of Carthage delighted in falshood, practized periury, and used all kinde of craftes, as the people of Sarmatha were mosse false in wordes, mosse deceitfull in deedes, and mosse cruell one towarde another. The Scythians being muche molested with warres, and driven to leave their wives at home, in the custodie of the slaves and servants, they having occasion to be absent foure yeeres their wives married their servants, brake their former Faith with their owne husbands, untill with force and power their servants were slaine, and so they recovered their countries & wives again. Apollonius the chiefe governour of Samos, whom the commons of the Countrey, from lowe estate had exalted unto dignitie unto whom they committed the gouvernement and state of Samos, was so false of his faith towarde his subiectes, that hauing their goods, landes, liuings, and liues in his owne hand, he betrayed them unto Philip king of Macedonia, their most mortall enemy. That proude periurer Cocalus king of Sicilia, slue king Minos of Crete, though vnder colour of friendship, & pretence of talk he had sent for him. Cleomenes brake promise with the Argiues, with who he toke truce for certaine dayes, craftely betrayed them in the night, slue the being sleeping, and imprisoned them against his former faith, & promise made before. Euen so did the false Thracians with the Boetians, they brake promise, violated faith, destroyed their countries, depopulated their cities, and hauing professed friendship, and vowed faith, became wicked foes, and false traitors. But of all false periurers, and unnaturall foes, shall Zopirus amongst the Persians, and Lathenes amongst the Elinthians to their perpetuall slaughter and reproche, be mentioned.

Carthage.

Apollonius.

Cocalus.

Cleomenes.

Thracians per-
iuries.

Zopirus.
Lathenes.

The pilgrimage

ned, the one boyn in y^e famous Citie of Babilon, deformed himselfe in suche sorte, with such dissimulation of forged faith, that hauing rule and gouernment in hys hande, hee brought kyng Darius to enioye that, thorough his periurie and falshood, that with long warres in many yeeres, hee might not vanquithe nor subdue: The other as falldy, being the only trust of y^e Citizens, deliuered Olinthus their Citie, into the hands of their long and great enemye, Philippe king of Macedonia. What fraud hath bene founde alwayes in friendship: What falshood in faith: What deceite in truste, the murthering of Princes; the betraying of kyngdomes, the oppressing of innocentes from time to time, in all places, can well witnesse the same. When Romulus had appointed Spu. Tarpeius, to be chiefe captain of the Capitoll, the chamber of Rome, where the substance & wealth of Rome did remain, Tarpeia Spurius daughter, in the night time, as shee wente for water out of the Citie, meeting Tatius king of the Sabins thought he was then mortal enemye vnto Rome, & in continual warres with Romulus, yet by false Tarpeia hee was brought to be Lord of y^e Capitoll. Thus Tarpeia beyng as false vnto Rome, as king Tatius was, likewise false vnto Tarpeia: for shee looking to haue promise kepte of Tatius, found him as Rome found her. She was hurted aliuie of Tatius, by y^e Capitoll, which was called Saturnus mount & by her death & buriall, there named Tarpeius rock vntil Tarquinius Superbus, which first named it the Capitoll, by finding a mans head in y^e place. There was neuer in Rome suche falshood shewed by any man, as was of Sergius Galba, which caused three famous cities of Lusitania to appeare before him, promising the great comodities, and diuers pleasures, concerning the states and gouernemente of theyr citie, yelding his faith and trust, for the accomplishment of the same whole professed faith allured to y^e naber of ix. M.

Tarpeia,

Galba.

young

men, picked and elected for some enterprizes, for the profit of their countrie: but when false Galba had spoiled these three Cities of all flowers of their youtthes, against all promise and faith, hee due the most part of them, solde and imprisoned the rest, whereby hee most easilie might conquere their Cities. Men are neuer certaine nor trustie in doing, when they are faulty in faith. For as the Sunne lighteneth the Moone, so faith maketh man in all thinges perfect. For prudence without faith, is vaine glorie and pride. Temperance without faith and trueness, is shamefastnesse or sadnesse. Justice without faith, is turned vnto iniurie, and fortitude vnto slouthfulnesse. The orders in diuers countries for the obseruation of friendship, and for maintenance of certaine and sure loue one towarde another, were diuers othes. The noble Romanes at what time they swore had this order he or she, to take a flint stone in his right hand, saying these wordes. If I be guiltie or offend any man, betray my countrie, or deceiue my friend willingly, I wish to be cast away out of Rome, by great Jupiter, as I cast this stone out of my hand, and withal threw the stone away. The auncient Scythians, to obserue amitie and loue, had this law. They powred a great quantitie of wine in a great Boule or a Cup, and with their kniues launced some part of their bodies, letting their blood to runne likewise, one after another, vnto that Cup, and then mingling the wine and blood together, tipt the ende of their speares and their arrowes in the wine, taking the boule in hand, dranke one vnto another, professing by that draught, faith and loue. The Arabians when they would become faithfull to anie, to maintaine loue thereby, had this custome, one should stand with a sharpe stone in his hande, betwixt two, and let blood in the palme of their handes, and taking of either of them a peece of their garment, to receiue their blood, anointing & dying seauen stones

Romanes custome in swearing.

Scythians.

Arabians.

The pilgrimage

Vrania.
Dionisius.

Meodorus..

Volumnius.

Nisus.

in the bloude, calling Vrania and Dyonisius, their
 Gods to witnesse, and keeping the stones in memorie
 of friendship, would part one from another. The like
 law amongst the Barcians, going vnto a ditch, and
 standing thereby, saying, as Herodotus affirmeth, as
 long as that holowe place or ditch, were not of it selfe
 filde vp, so long desired the Barcians amitie and loue.
 In reading of histories, we find more certaintie to haue
 beene in them by prophane othes, then trueth often in
 vs by Euangelist and Gospel othes: lesse periuie in
 those Gentiles, swearing by Iupiter or Apollo, then
 in Christians swearing by the true and liuing God:
 more amitie and friendship amongst them, with drink-
 ing either of others blood, then in vs, by acknowledg-
 ing and professing Christs blood. When Marcus An-
 tonius had the gouernment of Rome, after Cesar was
 murdered by Brutus and Calsius, and hauing put to
 death Lucullus for his consent therein, Volumnius hear-
 ing of his friend Lucullus death, came weeping and
 sobbing before Antonius, requiring on his knees one
 graunt at Antonius hand, to sende his souldiours to
 kill him vpon the graue of his friend Lucullus, and be-
 ing deade, to open Lucullus graue, and to lay him by his
 friend. Which being denyed of the Emperour then,
 he went and wrote vpon a litle peece of paper, carried it
 in his hand vntil he came where Lucullus was buried,
 and there holding fast the paper in one hande and with
 his dagger in the other hand, slue him selfe vpon the
 graue, holding the paper close being deade, where this
 sentence he wrote. Thou that knewest the faithfull frend-
 ship betwixt Volumnius and Lucullus, ioyne our bod-
 ies together being dead, as our mindes were alwaies
 one being aliue. The like historie is written of Nisus,
 when his faithfull friend Eurialus was slaine in the
 warres betwixt Turnus and Aeneas, he hauing under-
 standing thereof, unknowne vnto Aeneas, and vnto the
 rest

rest of the Troians; went by and dolone the field, tom-
bling and tossing deade carcases, vntill hee founde out
Eurialus bodie, which after long looking and embra-
sing of his deade friende, dyed out his sword and helde
it in his hand a litle while, saying, as my bodie shall
neuer depart from thy bodie, so shall I neuer feare
to followe thy ghost, and laying the Hounnel of his
sworde on the ground, fell vpon his sworde, hauing the
bodie of his friende Eurialus betwixt his armes. This
loue was greate betwixt Princes, which might liue
honourably, to dye willingly. A straunge thing for
men that so loue their friendes, to waie their deathes
more then their owne liues. Orestes faith and friendship
toward Pylades was such, that being come vnto a
straunge Region named Taurica to diminish the do-
loze, to adwage the grieke, and to mitigate the furious
flames of Orestes, because he slue his mother Clitem-
nestra, and being suspected that they came onely to take
away the image of Pallas, their goddesse in that coun-
try: The king vnderstanding the matter, made Orestes
to be sent for, and to be brought before him to haue
iudgement of death. For Pylades was not mencioned,
nor spoken off, but onely Orestes, he it was that should
steale their Goddesse away vnto Grece. Orestes there-
fore being brought, and his fellow Pylades with him,
the king demanded which of them both was Orestes,
Pylades that knew his friend Orestes should dye, so-
dainly slept forth and saide, I am he. Orestes denyed
it and said he was Orestes, Pylades again denied that,
and said that it was euen he that was accused vnto the
king: thus the one denying, & the other prouing, either of
them most willing to dye for the other: the king dis-
maide at their great amitie and loue, pardoned their
faulces, much esteemed their companie, and greatly
honoured their naturall loue and faith. So many like
histories vnto this there be, that then Princes woulde

The pilgrimage

Alexander. die for their friends, euen that great conquerour Alexander, would haue dyed then presently with his friend Hephæstion, had not his counsell letted him, hee loued him allue so well, that he was called of all men, another Alexander: he so much esteemed his friend, y when Sigambis king Darius mother had saluted Hephæstion in steade of Alex. being therewith angrie with her erroz, he said bluth not to honour Hephæstion, as another Alexander. What was it that Anaxagoras wanted, that pince Pericles could get for him? Whither went Aeneas that Troian duke at any time, without Achates with him? there was nothing that Pomponius had, but Cicero had part of it. Scipios friendship neuer wanted vnto Cloelius. Though Rome could alter state, though fortune could chaunge honoz, yet could nei- ther Rome nor fortune alter faith, oz chaunge friends.

Hephæstion. After the Senators had iudged Tib. Gracchus for diuers seditions in the citie to die, his friend Blossius ha- uing knowledge thereof, came & knéled befoze the Se- nators, besought Lælius (whose counsell the Senators in all things followed) to be his friend, saying vnto the rest after this sort. O sacred Senate, and noble coun- sellers, if yet remaine in the citie of Rome, any sparkle of iustice, if there be regard vnto equitie, let me craue that by law which you iniuriously apply vnto another, & sith I haue comitted the offences & facts of Gracchus, whose comandement I neuer resisted, whose wil to ac- cōplish I wil during life obey, let me die for Gracchus woꝛthely, which am most willing so to do, & let him liue iustly which so ought most truely. Thus with behermet inuectiues against him self, crauing death most earnest- ly vnto Blossius, & life woꝛthely vnto Gracchus, made the Senators astonied with his rare desire of death, saying: the Capitol had been burned by Blossius, if Grac- chus had so commanded, but I know that Gracchus thought nothing in hart, but that which hee spake by

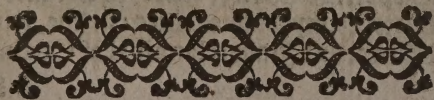
Pericles.
Aeneas,
Pomponius.
Gracchus,
Blossius,

by tounge vnto Blossius, and that which he spake by tounge vnto Blossius, that Blossius neuer doubted to doe: and therefore I rather deserue death than he. The faith and loue betwixt Damon and Pythias was so wondered at of king Dionisius, that though he was a cruell Tirant, in appointing Damon to die, yet was he most amazed to see the desire of Pythias, the constant faith, the loue and friendship professed in Damons behalfe, striving one with an other to die, enforced in spite of tyranny to pardon Damon for Pythias sake. Theseus and Perithous became such faithfull friendes, that they made severall othes, one vnto an other, neuer during life to be parted, neither in affliction, paine, punishment, plague, toyle, or trauiell to be diuenered: insomuch that the Poets saie that they went vnto the kingdome and region of Pluto together. I will not speak of the great loue of that noble Greeke Achilles toward king Patroclus: Neither will I recite the Historie of that worthy Romane Titus toward Gisippus. In fine, I will not report Palemon and Arceit: Alexander and Lodowicke, whose ende and conclusion in loue were such, as are worthy of memorie, famous in writing.

Damon and
Pythias.

P

OF



The pilgrimage

¶ Of enuie and malice, and so of tyranny.



So malice drinketh & mosse part
of her owne poyson, so enuie saith
Aristotle hurteth more the en-
uious it selfe, than the thing that
it enuieth. Like as the flouth,
full in war, or Darnell amongst
theate, so is the enuious in
a Citie: not so sadde of his
owne miseries and calamities,
as hee lamenteth the happe and felicitie of others.
Wherefore the wise Philosopher Socrates calleth enuie
ferram anima, the saue of the soule, for that it cutteth
the heart of the enuious to see the prosperitie of others.
For as it is a grieue to the good and vertuous man to
see euill men rule: so contrarily to the euill most harme
is it to see the good man liue. Wherefore the first disturber
of common wealthes, and last destroyer of good states:
the beginnyng of all sorowes, the ende of all ioyes: the
cause of all euill, and the onelie let of all goodnesse is
enuie. How prospered Græce? How flourished Rome?
How quiet was the whole worlde before enuie began to
practize with malice, two daughters of tyranny, neuer
seene, but hidden in the hearts of flatterers? When I
say Græce was glorious, Rome was famous, they
names were honoured, their prowise feared, their polli-
cie commended, their knowledge extolled, their fame
spread ouer the whole worlde: but when enuie began
to sotozne in Græce, and malice to builde her boluer in
Rome, these sisters like two monsters or two grimme
Goigons, oppressed Castles, destroyed Countreys, sub-
dued kingdomes, depopulated cities: in fine, triumphed
ouer all Græce and Italie. Hannibal of Carthage, Iu-
gurth

Hannibal.
Iugurth.

gurth of Numidia, Pirrhus of Epire, most balliaunt, Pirrhus.
 puissant and mightie Princes, with long warres, and
 great slaughter withall, could not with all their force
 and power hurt Rome halfe so muche as hidden hatred
 betwene themselves in Rome. Againe, Alexander the Alexander.
 great, balliaunt Cyrus, famous Zerxes, most mightie Cyrus.
 conquerours, with all their strength of warres, coulde Zerxes.
 not annoy Grèce halfe so much as inwarde enuie be-
 twene the cities of Grèce. What caused Iulius Cæsar
 to war against his son in law Pompeius? Enuy. What Cæsar.
 made Adrian the Emperoꝝ to despise the worthie fame of Adrian.
 Traian? Enuie. What moued Cato surnamed of Utica, Cato.
 to kill himselfe? Enuie vnto Cæsar, hidden hatred, woꝝ-
 king for priuate gaine, and rathe counsell of flatterie,
 which is heard most often in the enuious mouth, haue
 destroyed kingdomes. Enuie entred firste into the
 hearts of Princes, arrested the worthiest Conque-
 rours of the world, waded the bowels of the wise, blusht
 not to attaint the learned Philosophers in the midst of
 Athens. Hercules in killing the great Dragon Priapus Hercules.
 that watched in the garden of Hesperides, in destroying
 the rauening birdes Stymphalides, in conquering the
 raging and furious Centaures, in vanquishing terrible
 monsters as Gerek, Cerberus and Diomedes in ouer-
 comming the Lion, the Boze, and the Bull: in ouersa-
 kyng the gilded Hart: and last for his conquest of the
 huge and prodigious Hidra, in the fennes of Lerna: won
 no lesse enuie of some, than iustly he deserved fame of
 others. Theseus to imitate the hautie attempts of Her-
 cules ouercame Thebes, slue Minotaurus in the denues
 of Labirinthus, subdued Creon the tyzant, with diuers
 other large enterprises, as one more willing to enuie
 the fame of Hercules, then desirous to deserue fame by
 lenitie and quietnesse. So might I speake of Iulius Cæ-
 sar that enuied Alexander the great, and Alexander
 likewise that enuied Achilles. And thus alwayes enuie Alexander.
Achilles.

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Romulus.
Cambises.

Caduidus.
Iugurtha,
Cain,

Clitemne-
stra,

Semiramis.

Agrippina.

was fostered with princes. With the wise and learned enuie bare great sway, as betwixt Plato and Xenophon, the best and grauest Philosophers in their time: betwixt Demosthenes & Aeschines, betwixt Aristotle and Isocrates, one despising the other. Such slaughter grewe of enuie, that one brother killed another, the sonne the father, and the father likewise the sonne: as Romulus slue his brother Remus of enuie, lest he might bee King in Rome. Cambises King of Persia killed his brother Mergides, as Herodotus dooth write, of enuie. Enuie caused Anacharsis the Philosopher to bee slaine of his own brother Caduidus. King Iugurth murdered both his bzyethē Hiempsalis & Adherbales, that he only might raigne King in Numidia. Caine did kyll his brother Abel, the scripture dooth testifie that his sacrifice was once accepted. Thus enuie was seene and knownen to bee betwixt bzyethzen, betwixt the parentes and their chyldzen: the like we read that enuy committed horrible and terrible murther as well betwixt the husbando and the wife, as the chyldzen towarde their Parentes as in short examples is berified. Clitemnestra slue her otone husband Agamemnon, and shee again was slain by her sonne Orestes. Quene Semiramis kilde likewise her husband King Ninus, and shee was kilde euen so by her sonne called Ninus. Agrippina murdered her husband Tiberius, and shee was euen so murdered of her sonne Nero. A cruell tyranny that enuie shoulde euer cause such bnnatural murther, as one brother to kill another: the father to destroy his sonne, the sonne to slea hys father: the husbando to murther his wife, the wife to make awayne her husbando. Wee reade in Plini of a certain king in Thebes named Athamas, y gaue both his sonnes, the one named Learchus, the other Euriclea, to bee deuoured of ramping Lions. So many monstrous tirauntes brought vp in the scole of enuy, so manie deformed Centaures, that all countries haue bene full

full of them. When Antiphiles saw Apelles in great fauor with king Ptholeme, hee so enuied the matter, that he told the king of spite vnto Apelles, that Apelles was the verie cause of the long wars betweene the Tiri-ans and Egypt, to discredit Apelles for verie enuie that he was greate with the king: but the matter being knowne, and his enuie waied, Apelles was rewarded of the king with a hundred Talents, and Antiphiles for his enuie commanded afterwarde all the dayes of his life, to be the slaue and bondman of Apelles. Themistocles was so griened to see Miltiades so honozed for his great conquest and triumph in Marathea, that being demaunded why he was so sad, he answered: Miltiades triumphes will not suffer Themistocles to be ioyful. There was no countrie but enuie bare swaie: there was neuer any great vertue, but it was accompanied with enuie. Caesar was enuied in Rome by Cato: Turnus was enuied in Rutil by Drances: Vlisles was enuied in Græce by Ajax: Demetrius was enuied in Macedonia after king Cassander dyed: what enuie M. Crassus bare towarde Pompeius it is knowne: what hidden hatred Pollio had towarde Cicero it is reade in Brusonius the thir'd booke, the 7. chapter, where Pollio saith to Messala that hee might not abide Ciceros voice. The like we reade of Aristotle, who enuied Ifo- crates so much, that he was wont to say, it wer a shame vnto Aristotle to hold his peace, & let Ifoocrates speake. For as there is no light saith Plini without shadowe, so is there no vertue or glozie without enuie. The wa- uering state of the vulgar which ruled alwaies Rome and Athens, was so mutable and vncertaine, that af- ter wise and sage Socrates was condemned to die, being dead, the Athenians repented, his accusers were bani- shed, and Socrates now being dead, had his pictures e- rected, which being aloue, the rude and vncertaine peo- ple esteemed nothing. Euen so was Aristides and The- mistocles

Caesar.

Pollio.

Socrates.

Aristides.

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Conon.

Chares.

Homer.

Cain.

Saul.

mistocles, banished vnto Persia, Iphicrates vnto Thracia, Conon vnto the prouince of Corporos, Chabrias vnto Egypt, and Cares vnto Sigeum, men of excellent vertues, of noble seruice, of renowned fame; yet by the enuious people banished their owne countries to raunge abroad the world. Againe Homer was enuied by Zoilus, Pindarus by Amphimanes, Simonides by Timocreon: yea, learned Maro & Horace were most enuied and backbiten by Mauius and Suffenus. What doe I speaking of enuie? why wast I time to write of enuie? wherefore seeme I so fond to touch a speciall matter, being so common with all men, being so nourished in all countries, being knowne from the beginning of the world, and being first practised by the diuel, who enuying mans state, the felicitie, toy, and pleasure he was in, least man should possesse the place where sometime the diuel reigned as an Angell, deceiued man? This enuie tooke roote then in the first age, for Cain enuied so his brother Abell that he slue him, for that God accepted Abels sacrifice and refused his. Ioseph was of his owne brethren likewise sold vnto Egypt for enuie that he was better beloued of his father then they were. Saul did so enuie King Dauid, that he gaue his daughter Michol in marriage to Dauid, for that she being his daughter, might betray her husband to the Philistines. Dathan and Abiron had great enuie towarde Aaron. Daniel was much enuied in king Nabuchadonolors palaces. What should I be long in this? The Apostles, the Prophets, the Martirs, yea Christ himselfe was enuied at by the Iewes and Gentiles: insomuch that tyrannie and murder was the sequele of enuie, as from time to time tried, from age to age scene, and from man to man practised, even vnto deade men thewed: as Achilles vnto Hector by haling and drawing his body about the fields of Troie in open sight of king Priamus his father: as M. Antonius vnto Cicero, hauing Cice-

ros

ros head set before him to ease his Tigrith mind, permitting his wife Fulvia to weare Ciceros tongue in her Bonnet: as Cambises vnto the Judge Sisamenes being dead to flea him: being fleant, to cut him in peeces: being cut in peeces, to giue him to be deuoured of beasts and birds. I might well declare the tyrannie of Tullia shewed toward her father king Ser. Tullius being dead, to cause her Chariot & horse to tread her fathers bodie in the streets. Of Tomyris Queene of Scithia toward king Cirus being dead, to strike of his head and to bath it in blood. Of Silla toward Crassius being dead to burne his bodie, more to shew his tyrannie. To note the tyranny of Alexander in Thesalia: Alexander.
Of Busiris in Egypt: Busiris.
To open the wicked life and state of Dionisius in Syracuse: of cruel Creon in Thebes: of Periander in Corinth: of Pisistratus in Athens, I should be tedious to amplifie that which may be briefly examined. And this we reade and see dayly by experience that the ende of Tyrants is to dye in tyrannie, and as they deale with others, so are they dealt withall: As Diomedes and Busiris were wont to fede their horses with mens flesh, and to quench their thirst with mens blood: so were they themselues vanquished by Hercules, and made foode to be eaten and deuoured of their own horses, which they before fed with other mens flesh. Like- wise the great tyrant Phalaris and that cruel Perillus, Phalaris.
were both destroyed with those new inuèted torments Perillus.
that they made for others: I meane the brazen Bull which Perillus made to satiffie the tyranny of Phalaris. Thrasillus and Seyron, the one teaching the way of tyrannie, was first of all in that which he taught vnto others, tormented and slaine: the other throned headlong into the sea by Theseus, even so as he was wont to doe with others. To speake of the great crueltie of Emilius, who as Aristides in Plutarch doth testifie, vsed to recompence any man, that woulde and coulde in- uent

The pilgrimage

uent new torments to punish the innocent, and to pleasure his tigrish minde: He I say dwelling in Agesta a Citie of Sicilia, made a brasen hoyle to bere and torment the people, wherein through the commandment of Arminius Paterculus chiefe magistrate of the Citie, he first suffered the assaye of his newe invented workes. We reade againe of the fiftie sisters, King Danaus daughters, called Belides, which being married to the fiftie sonnes of Egistus, slue all their husbandes in the first night, saue Hipermeneſtra: one of them so named, spared the life of her husband Linceus. The like we reade of the thirtie sisters of Albina, which after the selfe same sort, made an end of thirtie husbandes in one night. The sequel of tyrannie was such, that what wanted in the Father, was fully supplied in the sonne, for amendment is rare scerie: and that which is moze often tryed and verie well considered of a simple woman named Ihera, who when she perceiued that the people of Siracusa did wish the death of Dionisius the tyrant, she straight kneeled vpon her knees, and besought the Goddes that hee might liue: and being demanded why she prayed for such a tyrant: she saide: I knew thre kinges in Siracusa, euerie one a tyrant, the second worse then the first, the third worse then the second, and now Dionisius being the fourth, is worse then the thirde, and hee that shall bee fift, I feare least hee bee worse then Dionisius, and therefore I praye the Goddes hee might liue: for of two euils the lesse is to bee chosen. Marke how in a simple woman, in a sillie person, trueth often both sojourne. The like of a certaine husbandman we reade, that digged in the ground, when the murderers that slue king Antigonus passing in hast, taking their flight into Phrigia, demanded of the husbandman, why he digged so deepe: I digge vp (saide he) an other king Antigonus to rule Macedonia: letting them to vnderstand the true word

Belides.

Albina his
sisters.

Brusonius. lib.
6. cap. 21.

uerb e

uerbe, that seldome comes the better, that hee that
 woulde come after, shoulde bee farre worse than king
 Antigonus. O happie age. O golden world, while ti-
 ranny was not knowne. The great Monarchies of the
 world were gotten with tirannie, and likewise through
 tiranny lost. The first Monarch after the great deluge,
 was that of the Assyrians, which began vnder Ninus
 the third king of the Assyrians, and continued in slaugh-
 ter and tiranny, vntill Sardanapalus time & last king,
 which was a thousande two hundred nine and thirtie
 yeares. From the Assyrians it was woonne with the
 sword, and brought with vyolence and tiranny by that
 cruell and bloodie Arbactus vnto the Medes, and re-
 mained there vntill king Astiages, which was the ninth
 king, and last king of the Medes, two hundred and fiftie
 yeares: from the Medes it was had by tiranny alway
 by king Cyrus vnto Persia, and there stayed vntill the
 time of king Darius, which was two hundred and thir-
 tie yeares: from the Persians it was with blood and
 great slaughter taken away by Alexander the great
 vnto Macedonia, and there maintayned vntill Perseus
 time, which was a hundred and seuen and fiftie yeares:
 from & Macedonians it was posted vnto Rome, where
 vnder Iulius Cæsar the proudest Monarche in all the
 world, it comd in blood, flourishd in tiranny a longe
 while. Thus tirannie was sedde and fostered from one
 countrie vnto an other, vntill almost the whole world
 was destroyed. The murther and tiranny that long
 flourishd in Græce betwixt the Thebans and the Lace-
 demonians, againe betwixt the Lacedemonians & the
 Athenians, betwixt the Athenians and all Græce, who
 readeth it not in Thucydides. Tamburlanus the great
 murtherer, king sometime in Scythia, got through ti-
 ranny Medea, Albania, Mesopotamia, Persia, and Ar-
 menia, passed ouer Euphrates, subdued Asia the lesser, &
 toke Baiazetes king of the Turkes. Zerxes called all &

Ninus the first
monarche.

Arbactus.

Cyrus.

Alexander.

Cæsar.

The pilgrimage

Darius.
Miltiades.

Cyrus.

Antiochus.

Alexander.

Pirrus.
Antigonus.
Pompeius.

Caligula.

Princes of Asia in his voyage towarde Greece, where
such tyranny was bled that not onely Cities and Coun-
tries were destroyed, but also their Temples and their
Godes neglected and spoyled. The huge tyranny be-
twixt king Darius of Persia, and Miltiades Prince of
Athens, who slue a hundred thousande of Darius men,
The slaughter of king Cyrus after he hadde exiled his
Grandfather king Astiages from Persia, banquished the
Babylonians, & ouerthrew Croesus king of Lydia, af-
ter he had (I say) subdued the most part of Asia, he cea-
sed not his tyranny untill he came to Scythia, where
hee and two hundred thousand were slaine of one wo-
man Tomyris Quene of Scythia, who after she hadde
slaine him, the caused his head to bee cut off, and made
it to be bathed in a great Tunne of blode, saying these
wordes: now Cyrus drinke ynough of that which thou
hast alwayes soze thirsted for. Blod doth require blood,
and tyranny will haue crueltiesse. Antiochus sowed in
tyranny, brought in subiection Egypt, & India with o-
ther confines. Hannibal excelled all men in tyzanny, as
both Rome and Italy can well testifie thereof. No
speake of king Philippe and his sonne Alexander the
great, their tyranny, their conquest, and bloody warres,
it were superfluous, as Thessalia, Thebes, Larissa,
Olinthians, Phoceans, Lacedemonians, Athenians,
Persians, Indians, & all Asia are witnes thereunto: Pir-
rus, Antigonus, Pompeius the great, with infinite
more bloody Kings and Captaines, which moze reioyced
with tyranny to offend others; then with iustice to de-
fend their owne. For the triumphes of cruell captaines
is to ioy in tyranny: the wishe and desire of the vngod-
ly tiraunt, is to destroy all, thirstie alwayes of bloode,
hungry continually of murther and slaughter. What
wished Caligula the Emperour to his owne City of
Rome: forsooth one necke, that with one stroke hee
might strike it off. The difference betwixt a gentle and

a godly Prince, and a cruell tiraunt, is, and hath bene
 alwayes scene. King Codrus of Athens, how farre ex- Codrus.
 celled hee cruell Caligula: when by an Oracle it was
 tolde vnto the Athenians, that they should neuer haue
 victorie during the life of Codrus their king, which whē
 the king knewe, hee clothed him like a common souldi-
 our, nay rather as the hystorie saith, like a poore begger
 went vnto the middell of his enemies to bee slaine to
 saue Athens. Howe much did noble Curtius, and fa- Curtius.
 mous Decius surmount that cruell and tigrishe L. Sil- Decius.
 la, and that wicked empe C. Marius, they through the Silla.
 like Oracle moued, were ready in harnesse to mount on
 horsebacke, to offer themselues alyue, vnto an open
 dampe and gulle to saue Rome: the other with sword
 and fire no lesse willing to destroy Rome, then studious
 to spoyle their native Soyle and countrie of Italy. A
 gaine Thrasibulus was not so beneficiall vnto Athens, Thrasibulus.
 but Cateline was as hurtfull vnto Rome. Diuers Cateline.
 Princes and Noble men haue bene no lesse studious
 howe to keepe and defend their Countries, than they
 were loth & vnwilling to trespasse against other coun-
 tries. Happy were those places, & most happy are they
 that speede of such Princes. How famous was Thebes
 while Epaminōdas liued: How renowned was Spar-
 ta while yet Agesilaus ruled: Howe happy was Rome
 when Fabius Maximus bare sway: Howe flourishd
 Athens when Pericles with his magnanimity, when
 Themistocles with his worthines, whē Demosthenes
 with his wisdom defended their state: The vertuous
 lines of godly Emperours which time aduanced to
 fame, & fame spred ouer the whole world, as of Traian,
 Constantine, Augustus, Alexander Seuerus, with
 others, which were to bee honozed and worthely hadde
 in memorie. The cruell tyranny of other wicked Pa-
 gistrates, which neither time can take away, nor any
 good nature forget, as that very shap of shame, sincke

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Caligula.
Dionisius.

of sinne, that beaſte Heliogabalus, that tirauſt Nero, that monſter Caligula, with Domitian, Dyoniſius, & others, which are to be deteſted, and utterly lothed. Laertius in his third booke doth write, that the people of Agineta, had a lawe written, that if any of Athens ſhould come vnto their great Citie Aginia, hee ſhould by lawe looſe his head. When Plato the Philoſopher had happened to come to that Cittie, it was tolde Carmendius, who then was chiefe Judge for that yeare, & a man of Athens was in Aginia, which ought by law to die, and he calling Plato befoze him in a great aſſembly demaunded what he was, and he ſayd a Philoſopher: a certaine man enuious vnto learning hearing the name of a Philoſopher ſayde: this is no man but a beaſt: then ſayd Plato, I ought to be free by your law, being a beaſt and not a man, and ſo pleaded the matter, that by the name of a beaſt, Plato was diſmiſſed, applying the ſenſe and moztall thereof, that with tyzauntes and enuious people, beaſtes are better eſteemed then men. Such is the furions rage of tirannye, that without mercy and reſpect of perſon, he ſeeth his furie. King Atreus, brother to Thieſtes, and ſon to king Pelops, ſue without pittie the three ſonnes of his brother Thieſtes, whoſe blood hee cauſed Thieſtes his brother, and their father to drinke vnwares: (I ſay) after hee had hidden their bodies in a caue, hee cut of their members, and made their father to eate thereof. The like Hiſtozy we reade in Iuſtine that king Aſtiages made Harpagus to eate his own childzen, dyeſſed ready & made to bee ſerued at the kinges table, in two ſiluer diſhes befoze Harpagus the father: Of which as one ignorant of ſuch tiranny, hee fedde thereof. Mythridates the bloody king of Pontus, ſue his three ſonnes, and three daughters, kilde his wiſe Laodices, and married an other ſtraight named Hipſicratea. Tiranny lurketh in the hidden baines & ſecret bowels of enuy: for euen as Mythridates ſue his wife

Atreus.

Aſtiages.

Mythridates.

wife Laodices: so Constantine the great Emperour
 slue his wife Fausta: & Nero murdered his wife Pop- Constantine.
Nero.
 pea. To speak of Cleander, Aristratus, Strater, Sabi-
 lus, with innumerable more, I should weary any rea-
 der with the prolixitie thereof. The state of Rome was
 so often changed by meanes of tyrannie, that now they
 reigned vnder Monarchia, and then streight vnder A-
 ristocrata. And thus the commons seeking by change
 the amendment of Princes, kept alwaies the chief rule
 and gouernment of the Citie of Rome vnder Demo-
 cratia, whiche is the popular gouernment, considering
 the corruption of Princes, to the immortall same and
 perpetuall of credite. Though it be a hard question to
 know where tyrannie is least shewed, eyther in that
 common wealth, where the people bear sway, or where
 elected number doe rule, or where one doth gouerne,
 yet it is hardly discussed and disputed of the learned,
 for the maintenaunce of either of these: but that shall
 be touched in the chapter of common wealthes and go-
 uernement of Princes.

Z 33

OF



The pilgrimage

Of flattery.



Flattery is the sweete bayte of en-
uie, the cloake of malice, the onely
pestilence of the worlde, a monst-
erously to beholde if it coulde be seen,
verie terrible to trust if it might bee
knowne: with as many heades as
Hydra, to inuent wickednesse: with

as many handes as Briareus to commit euill: with as
manie eyes as Argos, to behoulde vengeance: with
as swifte legges as Thalys to goe to naughtinesse,
entering into euery mannes house with a toounge as
sweete as honey, hiding in euery mans heart as bitter
as gall, of whome the olde poete is spoken, *Melin-
ore, verba lactis: fel in corde, fraud in factis.* Of whiche
Antisthenes the learned Athenian was woont to
saie, that he hadde rather haue Hauens in house with
him, than flatterers: for Hauens said hee deuoure but
the carcasse beeyng dead, but the flatterer eateth vp the
body and soule aliue. For euen as tyrannis is hidden
in hys secret bowels of enuie, so is enuy cloked vnder siled
phrase of flatterie, and very well compared to hys Croco-
dils of Nilus, or to the Sirenes of hys seas, the one weep-
ing & mourning, the other singing & laughing: the one
to mone, the other with mirth studyng howe to annoy the
poore Pariner. The flattering Parasite as Ouid saith,
denieth with the negatiue, & affirmeth with the affir-
matius, weepeth with him that is sad, & laugheth with
him that is merry: as sometime Cleophus when hys
maister Philip king of Macedonia, and father vnto
Alexander the great, would haule because hee had the
gout, he would haule likewise: when the king would be

Antisthenes.

he mery at his drinke, Clisophus would not be sad: In
 fine, what soeuer Philip tooke in hand, the same Cliso-
 phus did maintaine. Aristippus the Philosopher could
 better please king Dionisius with adulation, the Dion
 the Syracusan coulde pleasure him with trueth. Cleo
 could better accomplishe the desire & lust of Alexander
 with forged flattery, then Calisthenes his counsellor
 could satisfie him with philosophie and trueth. Who
 might moue Caesar to do any thing so much as Curio
 the Parasite, not Pompeius his sonne in lawe; nor yet
 his only daughter Iulia, nor al the Senatozs of Rome
 might make Caesar friend or foe so muche as Curio.
 Flatterers are daungerous vnto the most part, hurtful
 vnto all, profitable vnto none, and yet of Princes most
 accepted. In Court like furious Centaures, bisozmed
 Scillaes, huge Ciclops, grim Gorgons, fretting Fu-
 ries, & monstrous Harpeis: yea with thousand more de-
 formities: vnder the shape of humanitie, they sway and
 rule. For who is moze made of, than he that ought least
 to be esteemed: who is trusted moze, than he that decei-
 ueth soonest: who is hearde moze at all times, than he
 that ought least to come in sight at any time: who hath
 moze of all men than he that deserueth least of all men:
 In fine, who is moze beloued anie where, than he that
 ought most to bee hated euery where? The common
 people of the Medes and Persians, for that they knee-
 led vnto Alexander, and made him the sonne of Iupi-
 ter, were moze esteemed for their flatterie therein,
 than the Nobles of Macedonia for their trueth & playn
 dealing. What is it, but flatterie bringeth it to passe:
 What which y famous and renowned Prince Aga-
 menon w all the force and powder of Greece, could not
 w ten yeers siege subdue: I meane Ilion in Phrigia, y
 noble city of Troy, one suttile Sinon a simple and a silly
 Greek allured the minde of king Priamus, deceived w
 flattery y nobles, and entiled the citizens thzough adu-
 lation

Apt epithetes
 for flatterers.

The pilgrimage

Zepirus.

Lasthenes.

Phrinicus.

Apollonius.

Paris.

Calicrates.

Apollophanes.

Harpagus.

Carenius.

Iason.

Theſeus.

lations to their bitter destruction & last confusion. That
 auncient and renowned Citie of Babilon, which king
 Darius with all the power of Persia, with long wars
 and losse of men: yea when all his strength layled hym,
 and all his force neuer able to vanquish any part of y
 noble Citie, one Zopirus a Citizen borne in Babilon,
 through forged faith and filed flatterie I saye betrayed
 his native Citie vnto king Darius. That famous City
 of Olinthus, which the valiaunt conquerour and puis-
 saunt Prince Philip king of Macedonia coulde neuer
 destroy with his great armie and strong host, yet one
 dissembling Lasthenes with flatterie conquered them,
 and gaue them vnto y enemies hand king Philip. To
 speake of the antient Lacedemonians, y most famous
 and worthiest people in y whole world for their wars:
 whom neyther Medes, Persians, Macedonians, nor al
 Greece againe might vanquish before, Phrinicus w
 flatterie deceiued them. The people of Samos were de-
 ceived by false Apollonius. Menelaus was beguiled
 with the flatterie of Paris. Dion of Siracusa was slaine
 by his flattering friend Calicrates. A sucking ser-
 pent of cancred malice, whose small fruite is terrible
 death. If king Antigonus had knowne the flatterie of
 his fained friend Apollophanes, he had not bene de-
 ceived as he was. If king Astiages hadde thoroughly
 known Harpagus his seruant, he had not bene slaine of
 king Cirus. If y noble & famous Romane Crassus had
 not waied the flattery of Carenius, he hadde not bene so
 shamefully murdered amongst the Parthians. What
 flatterie was betweene Iason and Medea? what deceit
 followed? what adulation was betwixt Theseus & Ari-
 adne? what fallshood ensued? the one king Oetes daugh-
 ter of the land of Cholcos, helping Iason vnto y golden
 fleece: the other king Minos daughter of Crete, deliue-
 ring Theseus out of the dreadfull dens of Labirinthus
 from the monster Mynotaurus, but both deceiued by
 flatterie

flattery, howe did *Aeneas* the Trojan prince deceiue *Aeneas.*
 quene *Dido* with flatterie: howe did *Demophoon* the *Demophoon.*
 Grecian beguile quene *Phillis* with adulation: howe
 diuers such *Quenes*, *Ladyes* and others, haue bene
 allured and entised by fayze speech, the dayly experi-
 ence with pollicie and practise therein, is a certaine and
 sure p^{ro}oofe of the same: which because they are com-
 mon hy^{po}crisies I will omit to speake off. But passe we
 forwarde in the pilgrimages and assayes of Princes:
 Who murdered *Cesar* that worthy Emperour, in the
 Senate house of Rome: *Brutus* and *Cassius* those flat- *Brutus and*
 terers that *Cesar* loued most. Who poisoned that mightie *Cassius.*
 Conqueror *Alexander* in the midst of his triumphes
 at *Babylon*: those that flattered him most, his owne cup-
 bearer *Iola* and his kinselman *Antipater*. Who betray- *Iola and Anti-*
 ed that famous *Romane* *Cicero* vnto his meere ene- *pater.*
 mie *Marcus Antonius*: euen hee whom *Cicero* before
 defended and saued from death, *Popilius*. Finallye, *Popilius.*
 who betrayed *Christ* both God and man vnto the *Scri-*
 bes and *Pharisees*: his pursebearer, that flattering *Iu-*
 das with fayze speech, saying: *Aue rabbi*, embracing *Iudas.*
 and kissing him as flatterers vse to doe. Where is there
 greater tyranny shewed, then where flattery is most
 vsed: Where is there greater deceit practized, than
 where curtesie is most tendered: Where is moze fall-
 hood tryed, then where trust is most reposed: The
 first thing that deceyued man was flatterie, which the
 Deuill the serpent put in vze to decelue *Eue*, flattering
 her, saying: if thou eate of this fruite, thou shalt know
 good and euill, and you shall bee as Gods on earth. As
 the Deuill is the only aucthor of all lies, so is he the on-
 ly father of flatterie, attempting alwaies the best and
 not the worst: accompanying the highest & not the lowest,
 frequenting the court moze than the countrey, approach-
 ing nigher statelie princes, than poore beggers. And no
 maruaile when *Christ* was assaulted with flattery of

The pilgrimage

Diuell; promising him all the world if hee would kneele
and flatter him. Would to God that all princes would
speake vnto flatterers, as Christ spake vnto the diuell:
Quoyde Satan: Away flatterer. Or else I with y wise
men, which are sonest of all by flattery allured, would
imitate the example of a noble man of Thebes named
Ismenius, who being sent Embassadour from Thebes
vnto Persia, vnderstanding the maners & fashions of y
prowde Persians, that nothing can bee gotten without
flatterie, no body can bee heard without kneeling; did
let dolune his ring to the ground, whereby hee might
scoope befoze the king; not vnto the king, but to take
vp his ring, Or else I woulde wishe all men to aun-
swere flatterers, as Diogenes answered Aristippus,
who speaking vnto Diogenes, that if Diogenes coulde
be content to flatter Dyonisius the king, hee needed not
to lick dishes, or to liue poorly in Athens, vnto whom
he answered: if Aristippus coulde be content to lick di-
shes or to liue poorly in Athens, he needed not to flatter
Dyonisius. It is read in Caelius, y the womē of Cipria
were most giue to loue flattery, insomuch y they knee-
led dolune to botwe and bend their shoulders, as a fote-
stole vnto their Ladis to mounate vnto their Chariots:
surely the men of Persia, and the women of Cipria, en-
gendred such broodes of flattering Parasites, that glozi-
ous Maysters neuer want flattering seruantes. The
schollers of Gnato frequent alwayes Thzasonicall pla-
ces. Haue wee not many now a dayes that will speake
vnto their friendes as Nicestias was woont to say to
Alexander the great, being wounded and his bloode
gushing out: O what noble bloode is this? This
bloode commeth from some God and not of man:
thus I saye, flattering Nicestias woulde affirme, that
the Gnat which happened to taste of the bloode of
Alexander must needes farre surmount other Gnats.
The wiseman saith that fine things ought of all men to
be

be mistrusted: a straunge Dogge, an vnknowne horse,
 a hollowe banche, a talkatiue woman, and a flattering
 seruant. Faire wordes make soles laine: yea, flatter-
 ring speache ouercometh wise men. Demetrius hauing Demetrius.
 then obtained victorie in the warres at Salamina, being
 so ioyfull and gladde of his hap, did send Aristodemus Aristodemus.
 a very subtill and a cunning flatterer, to certifie his fa-
 ther king Antigonus of his prosperous successe, geuing
 in charge vnto him to shewe the king his father orderly
 the triumph and victorie in large maner. Aristodemus
 no lesse ioyfull of the message, then skilfull in flatterye,
 leauing his Paup, and his company in Cipris, went
 on lande towarde king Antigonus, who hauing vnder-
 standing that Aristodemus was come from his sonne
 Demetrius, being desirous after long looking of newes, Plutarch, in vi-
ta Demetrii.
 to heare of the warres, and successe of his sonne, sent
 diners to meete him on the way, to know the truth and
 effect of his comming: hee saluted all men as one very
 sad, and so sad that all men iudged that eyther Deme-
 trius was slaine, or els lost & killede. The king being cer-
 tified that Aristodemus was very sad, and that there
 was no likelihode of good newes, came hastily to meete
 him: which when Aristodemus saw, he cried out with
 a loude voyce a farre off, saying: Most happy art thou
 king Antigonus comended of the gods, saluted of De-
 metrius, and this day feared of all the worlde. Thy son
 is Conqueror ouer Conquerors, and King ouer Kings,
 triumphant victor in the warres at Salamina: thus ar-
 tificially Aristodemus vsed such flattery befoze King
 Antigonus, that & kinge had as great a delight to heare
 Aristodemus flattering phrase, as hee had ioy and glad-
 nesse of the prosperitie of his sonne Demetrius. Thus
 Antigonus, with flatterie wooon the heart, and waded
 the bowels of king Antigonus, that his rewarde was
 as much by his flatterye, as his thanks was for his
 newes. Marcus Antonius delighted so much in & flatter-
 ring

ring speech of the Athenians, at what time he was enforced to forsake Rome by meanes of Augustus Caesar, who to reuenge the death of his vncle Iulius, threatned Antonius, that the Citizens of Athens went to meete him out of the Citie, hauing an Oration in commendation of his wisdom, saying: that he was well woorth to haue Minerua in marriage. He toyed so much of their adulation that they won this Rome by flattery to do more honoz vnto Athens, the nature could craue at his hand to loue Rome. Such force hath flattery, that whe Alexander the great would haue dyed for sorow: yea, would haue killed him selfe, for that hee slue Clitus his foster brother in his anger: yet Anaxarchus with faire wordes and sugred sentences allwaged his sorowes. Aristippus when he might not obtayne his purpose at Dionisius hand with flattery & faire wordes, hee woulde kneele downe embracing and kissing his fete, and being accused of his friendes for that hee was a Philosopher, to be a flatterer, he answered them in this sort: Aristippus is not in fault to speake vnto any man where his eare is, Dyonisius rather is to be blamed to heare at his fete, or to haue his eares at his heeles. Diogenes therefore being demaunded what beast was most hurtfull vnto man: of wilde beastes sayd hee, a tiraunt: of tame beastes, a flatterer. What greater hurt happened vnto that noble and famous Alcibiades, then flatterye of fayed friendes, to take him away from his master Socrates with whom hee was instructed in Philosophie to knowe him selfe, to bee acquainted with selfe loue, and to glozie in flattery, that at length with Timandra his harlot, who a long time beguiled him with flattery, y^e house being fired, hee was forced to flee naked from his foe vnto the midde of his enemies to bee slaine. And thus this valiant Greeke was shamefully slaine by flattery, whose vertues otherwise y^e learned Thucydides coulde neuer sufficiently praise. What subiect is he

that

Anaxarchus.

Aristippus.

Alcibiades.

Timarch. lib. 7

that delighteth not in flatterie: what Prince is he þ is
not pleased w adulation: What God is he saith þ Poet
that loueth not his commendation and praise: Hercu- Hercules.
les was glad to heare the adulation of Cereopes. Bac- Bacchus.
chus was ioyfull to heare the flatterie of Silenus: Eue
Iupiter himselſe þ king of Gods was delighted in Vul- Iupiter.
can. The remedie therfore to auoyde this Gorgon, to
expell this monster, to erile this murtherer, is as Cato
the wise manne saith, to ble truth: for hee that bleth to
heare good talke alwaies, will neuer speake euill anye
time. The nature of flatterie was so known, & was so
hated of Augustus the Emperour, that he lothed kneel-
ing of his houtholde seruantes. Tiberius the Empe- Augustus.
rour likewise woulde in no wise suffer anye of hys Tiberius.
owne men, to call him Loyde. for that there is but one
Loyde. flatterie was so abhored in Athens, that
when Timagoras was sent as an Embassadour vnto
Darius king of Persia, for that hee flattered the King
in talke at his return, he was beheaded. Euen so Eua- Timagoras.
goras for that hee called Alexander the son of Iupiter,
was punished vnto death. The Lacedemonians fea- Lacedemoni-
red flatterie so much, that they bannished Archilogus, ans.
only for his eloquence in a booke that he made. flattery Romanes.
was so obious in Rome, that Cato the Censor gaue
commandement to expel certaine fine Oratours of A-
thens out of Rome, least with faire speeche & flatterie
they might annoy the state of Rome. What is it but
flatterie can compasse: what may not sugred Oratours
moue: what could not Demosthenes doe in Athens?
what might not Cicero perswade in Rome: King Pir- Demosthenes.
rhus was woont to say of Cineas his Philosopher, þ Cicero.
he won more Citties, Townes, and countries, through
the flattering stile of Cineas, then hee euer subdued w
the strength and force of al the kingdome of Epire. But
to auoyd too much tarring of one string, which as Pla- Cineas.
tarch saith is tedious to the reader, (for nature is des-
rous

The pilgrimage

rous (saith Plautus) of nouelties, leauing I say, flatterie as Counsaillour vnto Princes, haile fellow with noble men, chamber laine with Ladies, chiefe gouernour of the common people: I will speake a little of those that fledde flatterie: it was the onely cause that Pithagoras that noble Philosopher so, sooke his country Samos: & whole occasion, that worthy and learned Solon fledde from Athens: the chiefe matter, that made Licurgus to renounce Lacedemonia, and the onely cause that made Scipio Nasica forsake Rome: for where flatterie is esteemed, there truth is banished: where flatterie is aduanced and honored, there truth is oppressed & vanquished: In fine, flatterie findeth friendshippe, when truth getteth hatred, as is pzooued in the histories of Seneca & Calisthenes, two famous Philosphers: the one master vnto Nero Emperour of Rome, the other appointed by Aristotle to attend vpon Alexander the great, king of Macedonia, whiche Philosphers because they would not seede the corrupt natures & insolent mindes of these proude princes, with adulation and flatterie, they were put to death: Seneca by Nero, for hys paine and trauaile taken with h Emperour in reading him philosophie, when Nero was young: Calisthenes by Alexander, for that he enuied against the Medes and Persians, who vsed such flatterie that Alexander commaunded all men to call him the sonne of Iupiter. Euen so of Cicero and Demostenes: the one the soueraigne Orator and Phenix of Rome, the onely bulwarke of Italye: the other the sugred Unker, the patron of Athens, and protector of all Greece: After they had sundrie and diuers times saued these two famous cities, Rome and Athens, the one from the pernicious coniurations and priuie conspiracie of that wicked Cateilin and his adherentes, the other from the proud attempts and long warres of that most renowned warriour Philip King of Macedonia: yet were they after
many

Solon.
Licurgus,

Scipio.

Seneca.

many vertuous acts done in theyr countries, & for theyr countries, from their countries quite banished and exiled. Cicero for Clodius sake, Demosthenes for Harpalus, which the Romanes took so heauily, that twenty thousande were mourning apparell with no lesse heauinesse in Rome, than teares for Demosthenes in Athens. Flatterie then was of some so hated, that noble Phocion a learned Athenian was wont to say to his friend Antipater that hee woulde take no man to be his friend that he knew to be a flatterer. And moste certain it is, that he at this day that cannot flatter, can get no friendship: accordyng vnto that saying of Terence, *obsequium amicos &c.* For euen as Aristides of Athens for his manifold benefites vnto the Athenians was by flatterie pzenented, and for trueth banished: so likewise was Thucydides being sent as an Embassador from Athens vnto Amphipolis, a citie betwixt Thracia and Macedonia whiche King Philip kept by force, by flatterie pzenented and exiled. True service is often rewarded with anger and wrath of Princes, as Thrasibulus a noble captain and famous, for his trueth was banished out of Athens. Lentulus the defender of Italy, exiled from Rome. Dion of Siracusa hunted out of his countrey by Dionisius: euen that renowned Hannibal the long protectoꝝ of Carthage, compelled after long service to raunge abroad like a pilgrime euery where to seek some safegard of his life. Too many examples might be brought of Greeke and Latin histories for the prooſe hereof. The chiefeſt Anker and the strongest bulwark of a common wealth saith Demosthenes is assured saith without flatterie, and good will tryed in the Commons, plainnesse without deceit, boldnesse and trust in the nobles. Flattery is the only snare that wisemen are deceiued withall: and that the Pharisees knew well, when that they would take our Sautour Chylse tardie in his talke, they began to flatter

Phocion.

Aristides.

Thrasibulus.

Lentulus.

Dion.

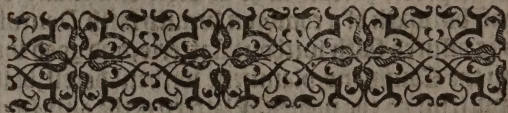
Hannibal.

Math. 25.

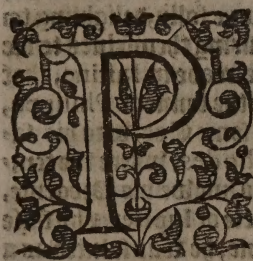
Acta apost.
12.

Tertullus.

him with fayre wordes, saying: Passer, we know that thou art iust and true, and that thou comest from God: Euen so Herode willing to please the Iewes, in killing Iames the brother of Iohn, in prisoning Peter, in pleasing the people with flatterie when hee spake anye flattering phrase, the people straight cried out, saying: this is the voyce of God, and not the voice of manne: so sweete was flatterie amongst the Iewes. The flattering friendes of Ammon knowing the wickednesse of his minde, and his peruerse dealing toward Mardocheus, did not perswade Ammon from his tirannie, but flattered him with faire wordes, and made him prepare a huge Gallowes for Mardocheus where Ammon and his Children hanged. Likewise the young man that came to flatter King David, saying: Saul and his Children are dead, was by David for his flatterie commended to die. Tertullus when hee was brought to dispute with Paule, first he flattered Foelix & Agrippa of the Iewes, because with flatterie hee thought to win the heartes of the hearers. In fine, flatterers deale as the false prophetes sometime, that did assure Achab king of Israell of great fame and luck in the warres to come: I say, they euen so will flatter theyr friendes of all good successe to come, and passe with silence the truth present.



¶ Of Pride.



Pride is the roote of all euill, the
 sinke of all sinne, the cause of all
 wickednes, the auncient enemy
 to the seate of God, befoze man
 was made, it did attempt the
 Angels. The outwarde pompe
 and vayne ostentations of thift,
 ing shewes from time to time,
 from age to age, may be a suffi-
 cient pzoofe how prone, how bent, and how willing we
 be to honoz pride. Eusebius doth report, that Domitia-
 nus the Emperoz, by an order of lawe charged all men
 to call him *Dominum & Deum Domitianum*, that is, to
 name him Lord and God Domitian: certainly to high
 a stile though he was an Emperour to be called a God.
 Likewise, wee reade of a certaine king in India named
 Sapor which would be called king of kings, brother vn-
 to the Sun and Moone, fellows vnto the starres. Elia-
 nus a Greeke hystoriographer, in his 14. booke entitled
 of diuers hystories, doth write of one Hanno bozne in
 Carthage, which was so proude, that he caught certain
 birdes, and kept them in a darke place, where hee often
 priuily resorted to teach them to speake. The birdes be-
 ing brought vp day & night, with one lesson after much
 paine and trauaile taken, when the birds could speake,
 he did let them flie abzoade euery where, to chirpe and
 bragge that proude lesson, which hee taught them,
 which was this. *Deus est Hanno*. Hanno is a God. Be
 there not (suppose you) some of Domitianus courtie that
 thinke that there is no God but themselues? hee there
 not some of king Sapors minde, that make themselues
 coequall to the Heauens, and farre Superiour to the

Domitianus.

Sapor.

Hanno.

Suffenus

Alexander.

machino C

Alcibiades.

Lysander.

oucht

Menebrates,

earth whence they came: Are not diuers brought vp in the schoole of Hanno, which inuent diuers wayes how they may seeme to bee otherwise then they are. God graunt there bee not too many like proud Suffenus, flattering themselves in their owne folly, delighting too much in their owne doings, ensuring themselves to bee some Offspringes of Cops. Wee read in Iustine, that Alexander would not be called the sonne of Philippe, perswaded with him selfe, that some God was his father, wherefore he went vnto Rhodes, where the temple of Iupiter Ammon was, to knowe his Progenie, where and when it was, by Oracle of Iupiter, & by false flattering Priests of the Temple, he was saluted as a sonne vnto Iupiter: after which he commaunded euerie man to call him so, hee wared not proud hereby him self, but corrupted diuers others, as Perdicca and Craterus triumphed in ostentations of haire theues. The manner of pride is, to suffer no equalitie, for as Archestratus the Athenian was wont to saie, that Athens was not able to suffer two Alcibiades, so Ethocles the Lacedemonian did often vie to saie of Lysander, that Sparta might not abide two Lisanders, noting the insolencie and pride of them both, of Alcibiades in Athens, & of Lysander in Sparta. Such is the ambition of pride, that it coueteth superiortie ouer all, and suffereth coequality of none: as Diodorus in his second booke doth reporte of Alexander the great, who aunswering the Embassadors of king Darius entreating for peace, seeking friendship and amity of Alexander, promising his daughter therefore in mariage with diuers large promises, said, as the heauens can not suffer two Sunnes to rule, so the earth may not suffer two Alexanders, this proud prince forgot that little sentence: Terra ex terra in terram, & quauis terrae sepulchrum. There was sometime a certain Philition named Menebrates, so glorious and so proud, that when he wrote any letter

ter vnto king Agēsilas, he used this stile, Menecrates
 sonne vnto great Iupiter, both salute thee Agēsilas
 king of Sparta. This proude Whistion neuer take mo-
 ney of his patientes, but after this sorte hee indented
 with them, that when they recovered health, they
 should sweare vnto him to call him maister, and to cer-
 tifie the people abroad, that hee was one of the sonnes
 of Iupiter. Likewise in Rome there was (as Agrippa
 doth witnesse) a Schoolemaister and grammarian na-
 med Palamon, and an other in Alexandria named Ap-
 pius, the one of such arrogancie and pride, that hee pro-
 mised immortallitie and euermasting felicitie vnto any
 that hee dedicated any booke of his, the other of such
 gloze and selfe loue, that all learning (as hee supposed)
 had a beginning by him, and should haue an ende by
 him likewise. See the arrogancie of simple men, and
 marke the folly which followeth pride. Was it pride or
 folly in Empedocles the Philosopher, to mount the top
 of the high hill Etna, thinking hee might thence with
 winges of pride ascend easily to the Skies to rule the
 heauens, and to gouerne the states of the Starres: What
 pride had Milo in himselfe: What gloze had Polida-
 mas in his strength, the one supposing hee was able to
 plucke by great Trees from the ground, huge Oakes
 from the rootes, the other thought him strong ynough
 to resist great Hilles, to withstande with his Shoulders,
 monstrous Oakes. Such is the fond fancie of
 men, and selfe loue which some conceaue of themselves,
 that some are too proude with Palamon in Gramer,
 some too high minded with Menecrates in phisicke,
 some too glorious with Empedocles in philosophy, some
 too ignorant with Nestorius in diuinitie, some too bolde
 with Polydamas of their strength. In fine, some men
 are in any thing proude, for pride is as often placed in
 a ragged coate, as in a veluet gowne. Wherefore as Di-
 ogenes was wont to say vnto Plato, because hee went

Palamon.
 Appius.

Empedocles

Milo.

Diogenes.

Plato.

byzant in apparell, *Calcofistum Platonis*. & euen so Plato answered Diogenes, for that hee went ragged: *Ecce ego calcofistum Diogenis*. And as pride is often in the simple, so it is founde oftentimes in the ignorant, & blinde.

Sparlus.

For Seneca doth write a pretie hystorie of one Sparlus, which was wonte when hee came amongst ignorant men, to be a notable scholler, reasoning and disputing in all Sciences, and when hee happened to come where

wisemen, and learned men were, then hee would saie madness, as though he were not ignorant in any thing, but rather subject vnto infirmities, whereby he sayd he could not reason during the rage of his sickness. A thift

bled of others, for who is more bolde in some place, then blinde bayard, who speaketh more then he that knoweth least; who talketh more vpon him in all thinges, then he that can least iudge of any thing: Herodotus

Pallidologus

in his fourth booke, and Gellius in his sixtenth, do write of certaine people called Psylli, who are so foolish, that with weapons harnessed on hoz backs, they marche orderly in battaile arraye vnto the fildes to fight with the

Sootherne wind, for that they thinke the Sootherne winde to bee the onely cause of their losse and greates damages, and because it is hurtfull vnto their Countrey, their landes, their beastes and their people, they arme them selues to requite the iniurie, in fildes with manhode. The like is read of the people of Cel-

Celso.

ra, which likewise are so proude and hardie, that oftentimes they drawe their swordes and shake their speares at the surging waues of the Seas. There is a kinde of mere madness in pride, as Chares which Plutarch writeth of, wayed so proude, because hee hurte king Cyrus in the knee, that for very pride y hee hurte such a great king, he became stark madde, so glorious and so proude wayed this foolish Chares of such a chaunce. Ajax

Chares.

Ajax.

Thelamonius, a stoute and a valiaunte Greke, because he might not haue the harnesse of Achilles, being

ing giuen before by Agamemnon vnto Vlisses, at the
 siege of Troie; waied so made thereby, for that hee
 thought no man worthy to weare them, but onely hee
 himselfe, that he beate Blokes and Stones, hee fought
 with great trees, cut down theyr bowes and branches,
 he killed herdes of beastes, supposing Vlisses to bee a-
 mongest them, thinking to kil him and Agamemnon,
 which was generall and chiefe Prince ouer all the
 Greekes: the one for that he presumed to weare Achil-
 les harnais, which was onely meete for him, & other for
 that he gaue vnto others, which he ought to haue giuen
 vnto him, and this onely proceeded of selfe loue, which
 is the nourse of pride. Winers there be that bee proude
 of their euill doinges as Chares was, and some as ig-
 nozaunt as Sparlus, and some as mad as Ajax, think-
 ing no man worthy of anye thing but themselues. I
 write as a Poet, I meane as a Christian, bouldnes and
 rashnesse, are handmayds of pride. For what is it but
 pride taketh in hande, selfe loue and arrogancie are
 chiefe Counsellours vnto pride, the onely Spourles
 which feede and maintaine Pride. Holwe houlde was
 Lucifer to presume through pride, to sitte in the Sa-
 cred seate of GOD, to attempte his maiesties throne,
 though an Angell great, prouoked by Pride to bee a
 GOD: so ambitious his impes are, to mounte vn-
 to the seate of Princes. Holwe presumptuous some-
 tyme the great Giances were, to throw mighty stones,
 and huge rockes vp to the heauens, to strike downe
 the Starres, and as they thought, to mooue Iupiter
 vnto warre: So impudente are theyr disperfed boode,
 with wicked and violente dartes of Pride, agaynst
 heauen and earth. How rashe was Phaeton to mounte
 the loftie skies, attempting to rule the gloriois Globe
 of mightie Phoebus: So arrogant some are to chal-
 lenge that by pride, whiche they ought most to abhorre
 by reason. Holwe saucie was Icarus to enterprise

Lucifer.

Giants.

Phaeton.

Icarus.

The pilgrimage

Aetæon.
Bellerophon.
Perithous.

beyonde his reache, to ascende through pride aboue his
father Dedalus, and to mounte higher to the heauens.
So foolish are they, which beyond their nature earthe,
do enterprise that, whiche their witte and reason can
not comprehend. Howe proud was Aetæon, to please
in place, where sacred Diana was: How bold Bellerop-
pho, to ride on Pegasus: How mad was Perithous, to
attempt the moste dangerous and perillous rivers,
Acherontz and Phlegeton, yea, to passe vnto Erebus,
to steale Proserpina king Plutoes wife away: Some
are so bewitched by pride, y either wickedly to win, or
shamefully to lose, they hazard life. But the proverbe
is true, pride will haue a fall. Lucifer fel from the height
of the heauens, vnto the very bottome of hell: his Imps
shall follow him. The Giances were destroyed, and
conquered by Iupiter, their byrde shalbe likewise ban-
quished: Phaeton burned, Icarus drowned, Aetæon
eaten of his owne Dogges, Bellerophon brake his
necke, Perithous deuoured of Cerberus, Milo slayne,
Polidamas killed, Cesar murdered, Alexander poi-
soned, Hercules banquished. In fine, all proude per-
sons iustly plagued. The cause of pride is to forgette
GOD. The frisking and frompeling of haire,
the painting and colouring of faces, the staryng and
rouling of eyes, are outwarde shewes of immoderate
pride, suche bragging in gesture, suche countenance
in lookyng, such bearing of bodye, that pride it selfe
seemeth therein to sojourn. Suche washing in sweete
waters, suche smelling of sweete odours, suche desire
to see, and to be seene, to speake, and to be spoken vnto
that vnder the banner of pride, they triumphe and glo-
rie! Whynking seede of manne from the beginning.
A house of dounge, in the midst of his glorie. A
woozmes meate, in the ende. A manne or a woman,
saith Euripides, smelleth wel, whē they smel of nothing
but of inward cleanness, and not of outward shewes.
That

That man, and that woman, saith noble Thucydides, is moſte to be commended; that is neither praiſed, nor diſpraiſed: the ſmell of pride is þe worſt ſauour of ſinche. And here I thinke good to recite a hiſtorie, whiche is written in the liues of the holy fathers, that an Angel kept companie wth an Eremitte, who paſſing by a deade ſtinking carkaſe, the Eremitte ſtopte his noſe, to quoyde the ill ſauoure and ſmell of the Carren, where at the Angell ſmiled: A little further they paſſed by a fayre garden, where ſatte a verie fayre woman richly appa- relled, hedeckte with fragrante ſlowres, and ſweete odours, in a green harbour, with her Lute in her hand, where at the Angell ſtopte his noſe: The cauſe beeyng demaunded, why he ſmelled not the ſtinking dead car- ren, and ſtopt his noſe, at the ſight of a verie faire wo- man: The Angell aunſwered, that pride and bainglozy doe ſincke worſe befoze the maieltie of God, then all Carrens of the world. The pride of the Queene Cleo- patra, that ſhee had her draught to drinke vnto M. An- tonius; The arrogancie of the Emperreſſe Poppea, in making her hoxſes to be ſhodde with pure goulde: the baigneglozy of Queene Semiramis, in crauing at her huſbandes hande king Ninus, the Scepter rule and gouernement of Siria vnto her owne hands ſine dayes, were iuſtly plagued, the firſt ſtinged vnto deathe by ſer- pentes: the ſeconde ſlayne of her huſbande Nero: the thyrd killed by her ſonne Ninus. So that ſome wo- men likewiſe be ſo proude, that diuers aduaunce them ſelues with proud Niobes befoze the goddeſſe Latona. Diuers preferre themſelues with arrogant Antigo- na, befoze the Goddeſſe Iuno, and diuers there bee that will ſet themſelues with ſelfe loue with Lichione, to goe befoze the Goddeſſe Diana. In ſine, the moſte part proude in compariſons with king Prætus daughters, to matche themſelues with the learned Pules: but iuſtie rewarded were they, accoꝝding vnto theyꝝ pride and presumption.

Cleopatra.

Poppea.

Semiramis.

Niobes.
Antigona.

Lichione.

Pan.
Molmus.

Zoilus.

Narcissus.

Accon.

Phaon.

Periclimenus.

Amphol.

Corpes.

Amphol.

Achelous.

presumption. These vnequall proude Comparisons,
breede muche dissension, euery peeuishe Pan will com-
pare with learned Apollo, euerie Momus will assaile
Minerua, & euery Zoilus wil bark at Cicero. Though
the wordes be Poeticall and darch, yet I hope the sense
thereof is plaine to bee vnderstanded, euery manne is
with proude Narcissus in loue with his owne shadowe,
desirous to viewe hym selfe in the Glasse of foolishhe
Accon, stuidious and carefull to finde out the curious
bore of Phaon. Pride the ringleader vnto hell, hathe so
many shiftes, so many shewes, so many chaunges, so
diuers shapes on earth of the deuill. as the Poetes af-
firme, y Periclimenus had of Neptune vpon the seas.
Is not the proude man shifted vnto a cleane man, a fine
man, a handsome man? Is not the couetous man chan-
ged vnto a subtil prudent man, a warie wise man? Is
not the Lecherous called an amorous man, a louyng,
and a courteous gentleman? Is not the idle man na-
med a quiet and harmelesse man? Is not the flatterer
compted an eloquent person, learned and wittie in hys
talkes? Thus vices are couered with names of vertues,
whatsoeuer is done of enuie, is done of good will: and
whosoever is a drunkarde, is a good fellow: and what
is likewise done vnder tirannie: it is but applied vnto
iustice. So that drunkennesse is chaunged vnto good
fellowship, gluttonie vnto hospitalitie, enuie vnto good
will, & tiranny vnto iustice. For now these monsters
whiche can shift themselues to so many chaunges lyke
Protheus: I might compare iustly the making by their
shifting chaunge of names vnto Achelous, who when
he would fight with Hercules, he would shift him vn-
to a Serpent, and from a Serpent, he would chaunge
himselke vnto the likenesse of a deuill, or being a deuill,
hee coulde chaunge himselke to what forme and frame
he would. So the proude women likewise vse as many
names of vertues vnto vices. I might well thinke
them

them to be of the hōde of Metra, the daughter of Erisithon, which the Poets saie she woulde alter her selfe sometime vnto an Oxe, sometime vnto a Mare, sometime vnto a Harte, and sometime vnto a flying foule: but the true Helwe, the naturall Metamorphosis of Pride is, to chaunge vnto a deuill, the father and grand aucthour of pride. Pride woulde saie climbe vnto the skies, the nature of the proude man is, to bee exalted though he be neuer so simple: for poye Temison a Gardiner woulde bee called Hercules, and Menecrates the proude Whistion woulde be called Iupiter: we ought to reioyce in nothing but the Crosse of Christe. But we reioyce of the disguised helwes of this wicked worlde. So proude was Cressus kyng of Lidia, of his wealth, that he went to Delphos to know of Apollo, whether any man were so happie as hee was in all the worlde, but for al his pride and wealth, poye and simple Aglaus of Arcadia, was preferred before kyng Cressus by Apollo, and in the midst of his pride, destroyed he was by Cyrus kyng of Persia. So proude was king Candaulus of the beuotie of his wife, that hee to whom hee shewed his Quene naked, and bragged of her beuotie, I meane Giges, the same spoyled him from his wife, and from his pride. Slew him and married his wife afterwarde. Euen so Alexander Phareus, for the pride he had in tirannie, was slaine of his owne wife, of whose beuotie hee made bragges to euerie man. Fabia a woman sometime of Rome, was so proude of a yong man that loued her named Petronis, that she slew her owne husbāde Fabritianus. Pride in any thing prouoketh vengeance in all men. The Pride that Alexander the great had after his tirannie in Persia, kyng Darius beeyng vanquished, was seene and proued in the Marriages of the nobles of Macedonia, vnto the women of Persia, where he married first Stratonica, the daughter of king Darius, and made lxxx. and ten marriages in the same daie

Metra.

Temison.

Cressus.

Aglaus.

Candaulus.

Alexander
Phareus.
Fabia.

Alexander.
Achanus bb. 3.
de va. hist.

The pilgrimage

When he was married himselfe, where such pride was to
 led, that he made an hundred tables wrought with gold
 of Arabia, with engines of Barbary, every table having
 silver Tressles, and Alexanders table had Tressles of
 golde. Thus the wealth of Darius caused first pride, and
 then tyrannye in Alexander. What is it but the proude
 man thinketh he maie doe? Antiochus was so proude,
 that he had that admiration of himselfe, that he iudged
 him able to saile on the earth, and to goe on the Seas.
 Nicanor like wise saide of his insolent and arrogant
 pride, that as God was mightie in heauen, so Nicanor
 was mightie on earth. Pride is neuer seene long unre-
 uenged: for Nabuchodonosor, that mightie and proude
 prince, commaunding himselfe to be called a God, was
 made a beast to eate grasse seuen yeres, for his pride:
 hee woulde ascende vp vnto heauen, and hee made lyke
 the height, and he was thrust downe vnto Hell, mooste
 like a beast. Herod shining in his royall robes, prea-
 ched with suche pride vnto the people, claiming vnto
 him the due honour and glorie belonging vnto God, in
 the midst of his pride, while yet the people saide, this
 is the voice of God and not of man, behold the Angell of
 the Lorde stroke him, that with wormes hee was con-
 sumed, and with lice eaten to death. Chore, Dathan,
 and Abiron, for their proude insurrection against Moy-
 ses, were swallowed vp into the bottome of the earth.
 The proude Philistian Goliath, bragging out his owne
 strength, trusting in his owne power, was conuicted
 by little Dauid a boie, at that time keeping sheepe. God
 doeth detest pride, & that by the mouth of his Prophet
 Esaie, hee treadeth downe the pride of the daughters of
 Syon, for that they walke in their owne waies, for hee
 hath no pleasure in mans legges, nor in anie outward
 painted shewe, but in the roote of the humble mennes
 heart is his dwelling. Archidemus the sonne of Age-
 laus, being conuicted by Philip kyng of Macedonia,
 vnder.

vnderstanding that he wared proude therof, and glozied much of the victorie, wrote an Epistle vnto Philip, saying: If thou measure thy shadow now, being a victour, with thy shadow in time past, when thou wast conuicted, thou shalt find it no longer, now then in those daies: this Prince was wont alwaies to taunt Pride, inso much he esteemed a proude man, as a Gorgon, or a Cyclop, or deformed Monster, who perceiuing an old man named Ceus, comming vnto Lacedemonia, to be perie proud in his apparell, gesture, countenance, ayding Nature, and setting forth himselfe vnto the vttermost, his head being white, he could not tell how to helpe it, but to satisfie his proude desire, he died his haire yellow, vnto whom Archidemus said: O Ceus art thou not contented, that thy minde is infected with false colours, but thou must haue the haire of thy head also?

¶ Of Couetousnesse.



Couetousnesse is þe priuie searcher of hidden gains, the greedy gulfe of ill gotten goodes, most painfull in seeking, and moste carefull in keeping, whose one day of death is better thā all the daies of his life. The onely misers and wretches of the worlde are they, whom neither shame can re-
proue, nor that they are impudent, neither reason rule in that they are vnsatiatate, neither death may fear, in y they think to liue for euer. For euen as the infected member of mā, that is vexed with an itch, is alwaies clawing, so saith Plutarch, is the couetous mind restlesse in seeking. As fire is neuer sufficed with wood, nor earth with wa-

Avarous men
the onely mi-
sers of the
world.

Comparisons.

The pilgrimage

Alexander
most desirous
of glorie and
of diuers
worldes.

Plutarch li. 27.

ter, so the auarous is neuer satisfied with money. Like as the grave is open to receiue dead Carcases, euen as hell is neuer full, so is the Coffer of the conetous neuer contented. After that Alexander the great, had conquered all Persia, Greece, India, Scithia, all Asia, and bzought almost all the world vnto subiection: hauing a cause to come to the Schole of Anaxarchus the Philosopher, who affirmed by the authozitie of Democritus, that there were diuers worldes, Alexander hearing the same, beganne to wepe, and being demaunded the cause thereof of his counsellors, answered, *¶* Anaxarchus, are there so many worldes to be had, & I skant haue half one world yet? *¶* Vnsatiate desire that coulde not bee sufficed with all the kingdomes of Macedonia, nor satisfied with all the worlde, but hee wept and cried out, because hee might not possesse more worldes then one. The like hystorie is of Pirrhus king of Epire, who after great good successe of fortune, could not suffice his greedy desire with a kingdom: This prince had an excellent Orator named Cineas, which for his eloquence and wit, king Pirrhus did often vse to send as Embassadour to the Romanes, to the Macedonians, & to other countries, with whom he had then warres: By this Orator the kyng was wont to speake, that he gotte more countries, cities, and triumphes by the eloquence of Cineas, then euer he wanne by force of his warres. This Cineas perceiuyng the king to be verie conetous, and moste desirous of wealth, inso muche that hee longed sore for the spoile of the citie of Rome, considering the wealth of the Romanes, hee saide to kyng Pirrhus after this sort: What if Fortune would send, & God permit you to be king of Rome? What would you do then? Pirrhus sayde, Italie is a fertile countrey, and full of wealth, I should soone subdue Italie, if I were kyng of Rome. Then Cineas demaunded againe, after you had Rome and all Italie, what would you do? Pirrhus answered,

red, there is a famous Ile called Sicilia, adioyning
hard vnto Italie, verie populous and rich, meete for the
King of Rome. Cineas asked the thirde time, what
then will you doe? Pirrhus saide being king of Rome,
of Italie, & of Sicilia, I would some subdue Carthage
and then might I well conquere all Libia. Cineas be-
ing almost wearte in demanding this couetous Prince,
the end of his desire, asked the fourth time, what would
King Pirrhus doe then? The King answered, all
Greece then shoulde bee at my commandement. Ci-
neas vnderstanding, that there was no end of his vn-
satiate and greedie minde, asked of King Pirrhus what
if you were Lord ouer all the worlde? Pirrhus saide
then I and thou woulde bee merie, and would liue at
rest. So there is no end prescribed vnto the desire of the
auarous, vntill he hath all him selfe. *Wounded by Marcus M. Crassus.*
Crassus, the wealthiest and the most couetous Romane
that euer dwelt in Rome: so wealthie was this man, *Cice. lib. offic.*
that he adiudged no man rich, but hee that might with *parad. 6.*
money keepe an armie of soldiours in the field: so coue-
tous was this Romane againe, that hee was not suf-
ficed with all his huge wealth, and monstrous riches;
but thirsted for more: in so much that after hee was
slaine amongst the Parthians people of great wealth
hauing knowledge of his greedinesse to goodes, they
melted golde in reproch of his auarice vpon his heade,
and willed him to drinke his bellie full, of that which
he long thirsted for. *Galba.* Euen as the head of Galba, a co-
uetous Emperour sometime of Rome, was smitten off
and filled full of golde, and offred at the Sepulchre of
Nero, in obloquie and slander of their filthie and gre-
die liues. So then that which the couetous man,
doth honour aliuie, the same dishonoureth him being
dead. The subiect that is auarous, is perillous to a
Prince: And the the Prince that is couetous, is odious
to his subiects. *Acheus.* Acheus a wealthy king in Lidia, taying,

The pilgrimage

molesting and alwaies most cruelly vexing his subiects, wared so hatefull vnto them, that throught his auarous dealing, hee was by popular sedition murdered, and hanged ouer the riuer Pactolus, with his head downeward, where gold was so plentie, that the waues thereof offered sandes of gold: in token he could not moderate his desire alieue, hee was set being deade, ouer the golden riuer Pactolus, to feede his auarice. What greater infamie can happen to a Prince, then conetousnesse: King Darius hauing obtained the Citie of Babilon, throught the falshood of Zopirus possessing all the wealth, substance, and treasures of the kingdome of Persia, hauing all the spoile of the Citie, reading the Epitaph of Queene Semiramis, which she caused to bee set on her graue, to trie onely conetous Princes that shoulde succede her, she made to bee written this litle sentence. What Kinge or Prince so euer thou art, wanting gold or siluer, open my Tombe and thou shalt finde to suffice thee. Darius, I say, not contented with all the kingdom of Persia, caused the graue to be opened, sought and searched euerie where within the tombe, vntil hee saw written in the inside of the stone this verse. O thou wicked & wretched Prince, if thou haddest not bene most conetous, thou haddest neuer opened graues, to come to dead folkes for money. The like repulse had this Zerxes, King Darius sonne, after hee made the graue of King Belus, to bee opened for money, and finding nothing but the like sentence, written on a short table, as his father King Darius found befoze in the Tombe of Semiramis, which sentence saide that hee which shoulde open King Belus graue, and would not fill that glasse with oile, which was in his graue, shoulde haue an euil end: which happened to King Zerxes afterwarde, for that hee was conetous, to spoile quicke and dead for money, and not so liberall, being a Prince, as to fill by King Belus glasse

Darius most auarous to open Semiramis graue for money.

Zerxes.

Aelianus, li. 13

glasse with oile. Thus auarous princes, sought for money with dead men. There is no respect to place with the couetous man, sith hee hath no regarde to any person for money sake. What respect had L. Septimilius, to his assured and deare friend C. Graccus, when Optimus then Confull in Rome, and great enimie vnto Graccus, allured him with money to betray him? His manifest faith befoze vnto his friend was for couetousnesse of money altered vnto open enimitie: for money he solde his friend, for money he murdered his friend, for money he lugged his friendes bodie round about the Streets of Rome. How infamous art thou Septimilius for thy auarice? What respect had Prolomeus, to his singuler and often proued friend Pompeius the great, who to auoid the force of Caesar the Emperour, fled for succour vnto Egypt, where the king his supposed friend, caused one named Brutus, to strike of his head and made his officer Photinus to sell Pompeius head for money vnto Caesar? What regard had Polimnestor king of Thracia, to his friend and nigh kinsman Polidor? At what time Polidors Father king Priamus sent him in trust to his cousin Polimnestor, for olde acquaintance and affinitie, with great substance and wealth of Troy, to keepe to the vse of king Priamus, who perceiuing the state of Ilion, and royall scepter of Phrigia, readie to yeld to the fatal flames, couetous Polimnestor, without regard of frendship befoze, or respecte of kindred, either vnto king Priamus, or to his sonne Polidor, slue his friend and kinsman, to possesse the wealth, which Polidor had. Oh unhappie mettall that thus moreth men to eniunitie. O wicked money that maketh men murder friendes. O most cruel couetousnes that perswadeth men to betray men, to kill father and mother, to deceiue Cities & Countries, to forsake faith, to subuert kingdomes. L. Silla a most wicked & couetous man, worthis to be hated & lothed more then

L. Septimilius corrupted with auarice.

Plutarc. lib. 33. and Val. lib. 9. Cap. 4.

Appianus. li. 2

Polimnestor

L. Silla passed all men in couetousnes.

Crassus

The pilgrimage

Crassus, that wicked and auarous Impe of Rome, passing all men, both in wealth and couetousnesse, became in the end through greedie desire of his vsuall minde so cruel, that hee was called an other firebrand of Italie, such tyrannie proceeded from his couetousnesse, that not onely in foraine countries hee became a cruel enimie in spoiling and robbing, but also in Rome and Italie, his naturall soile, hee proued a terrible tyrant, burning and murthering, both countries and people. This Silla coulde neuer haue to suffice his mind, vntill at length hee was consumed with lice himselfe, as his money was corrupted with mothes. They enioy nothing, though they haue all thinges: they possesse nothing, though they be Lordes of Countries: true is that golden sentence of the Stoickes, that the wise man is onely rich, for contentation is perfect wealth. That wise man Bias, at what time the Citie of Prienna was besieged, and subdued by the enimies, the Citizens thereof commaunded, and suffered with bags of their treasures to depart, euerie man loaded himselfe with siluer and golde, but Bias, who tooke nothing but a booke in his hand, and being demaunded of the enimies, why hee carried not his goodes with him, hee saide, that all his wealth and riches, was in his harte, meaning knowledge and wisebome, a place most fitte to laie, and to keepe treasure, saying, I haue all my wealth about mee, which you can not spoile mee off. Herodotus a noble Historiographer, writeth a noble historie of one Alcmaeon, which because hee was wont to welcome often the Embassadors of Crassus king of Lidia, as they went to Delphos, to consult with the Oracles of Apollo, was thus rewarded of King Crassus, for his clemencie therein, that Alemeon should haue as much golde and siluer, by the Kinges treasurer, as hee should bee able to carrie, or beare atwaie: which delighted so much the couetous minde of Alcmaeon

Alcmaeon.

mazon, that hee was willing to take all the substance
 of the kyng, had hee been able: And being so heauie lo-
 ded, that his bodely strength failed, to suffice his greedy
 minde, he would in no wise diminish any part of his be-
 fire, though hee could not augment the habilitie of his
 strength by any meanes, and so to satiffie his auarous
 minde, hee could neuer lode him selfe with a fitt bur-
 then, either too heauie that he could not carrie, or els too
 light that hee would not carrie, and thus as one not so
 able in strength as hee was willing in minde, could not
 prescribe measure to his desire. Had Alcmaeon learned
 of Plato, howe to diminish rather desire, to encrease
 his strength, then to studie for riches, hee had been a-
 ble to carrie a good burthen of Gold from king Cressus.
 Had Demonica learned that lesson of Socrates, that
 money and desire of wealth is dangerous: at what
 time Brennus the Capitaine and Prince ouer Senona,
 laid siege to Ephesus, she had not straight consented; but
 as one more desirous of money, then faithfull to her coun-
 trey, shee betrayed the Citie for money, and then accor-
 ding vnto promise, demaunded of Brennus her deserved
 reward: who brought her to a great heap of gold, & way-
 ing her impoxtunate desire vnto money, loaded her so
 heauie with golde, that shee died vnder her burthen, for
 want of equall strength to her couetous minde. The
 golden Sandes of Tagus, all the glistering gemmes of
 Ganges, all the treasures of Hidaspes, can not suffice
 couetous Princes. Such inordinate desire of wealth,
 of glorie, of fame, raged in Princes from time to
 time, that diuers dreamed in their sleepe, howe they
 mighte satiffie their greedy guttes in the date time,
 tumbling and tossing their baine, howe they might
 possesse kingdomes and countries. For Darius dream-
 ed that all Macedonia should be at his beck, and that
 Alexander the Create, should serue him in suche ho-
 mage and clothes, as he somtyme did serue king Cam-

Demonica.

Darius dreame

Did

biles

The pilgrimage

Alexanders
dreame.

Hannibals
dreame.

Midas historie.

Euriphile.

bises. Alexander dreamed that Hercules appeared to him euerie where, and commaunded him to passe vnto Ege, and to the Ile of Pharo, promising helpe and assistance, to haue wealth and honour aboue all men. Hannibal was so couetous and desirous of Rome, that a young manne of wonderfull beautie, appeared vnto him in his sleepe, commaunding him to make his armie readie, to passe vnto Italie, assaying him to become Lorde of Rome and Italie. Thus in sleepe did they studie, how to saue couetousnesse. Thus by dreames did they coniecture, how they might bee famous, glorious, and renowned. Thus through sonde phantasies of visions, at length they became murderers, and tyrants of the worlde. What was the onely death, of that noble Troian Hector: the greedie desire to spoyle Kyng Patroclus. What was the ende of that renowned Greke Achilles: his auarous dealing with kyng Priamus, for his son Hectors bodie: Auarice neuer lodgeth but with princes, noble men, and riche men, the poore of necessitie is enforced to seke his liuyng. Kyng Midas was not contented with all the kingdome of Lidia, made his desire and wished of *S D D* Bacchus, to bee a meane vnto Iupiter, that whatsoeuer hee touched, shoulde be golde, which being graunted, euen at dinner his bread that hee touched, became golde, his drinke hee tooke in hande, conuerted vnto golde, and being priue to his miserie and wretchednesse, that hee was in, almoste famisht him selfe, for that hee coulde not digest gold, as well as meat and drinke. Thus he which could not perceiue his estate befoze, and suffice him with all thinges, beeing the wealthiest king that euer was in Lidia, was now through his couetousnes, enforced by hunger to die, *D* hungry panches of gold: *D* cursed desire of money. What hath not been done by thee? What place was not sought by thee? Euriphiles was so couetous that the betraied her owne husbände Amphiarus, to Adrastus

Adrastus kyng of the Argiues, for a bracelet of golde,
 that the kyng did weare aboute his arme. **Ochus**, **Ochus**,
 kyng sometime of Persia, had obserued the rule of noble
 Plato, which said, that a kyng which delighteth in auarice,
 cannot prosper: hee had not stealed from the Citty
 of Babilon, for sparing of some siluer, which he should
 giue to the poore women of the citie. For it was a Lawe
 made by kyng Cyrus, that what kyng so euer of Persia
 had come vnto Babilon, he should giue a peece of golde,
 vnto euerie poore woman in the towne, for the whiche
 cause kyng Ochus woulde neuer come vnto Babilon.
 These incommodities followe couetousnesse, toile and
 frauell in getting, care and thoughtes in keeping. **Had**
Eucelio thought of that saying of **Aristarchus**, that riches **Eucelio**,
 for the moste parte, are hurtfull to those chieftie, that
 doe desire moste, hee had not hidden vnder the grounde
 suche Treasure and wealth of golde and siluer, that he
 durste not goe out of his house, for feare of robbing, nor
 yet as **Plautus** saith, abide in his house, for feare of
 killieng. Wertie well the chariotte of couetousnesse, is
 described of wise men, the foure wheeles named faint
 courage, contempt of God, forgetfulnesse of death, and
 vngentlenesse, the two hoxes that drawe the Chariot
 are named raving and nigardshippe, the driver of the
 hoxes, is called desire, the two cordes that rule the
 hoxes, are appetite to gette, and feare to forgoe. **W**
hole volume might bee written vppon these names,
 but sithe the moste parte knowe well the maner, and
 motion of auarice, superfluous it is to commente, or
 glose to the smallest number. **The** **Princes** are not
 ignoraunte, for slaughter, murther, and tyrannie tea-
 cheth them the order of this chariotte. **The** noble man
 desireth alwayes, to ascende vnto higher honours, and
 dignities, by sundrie studie and searche of couetous de-
 sire. **The** gentleman in heauing his rentes, in spoiling
 his sennautes, in taking all from, and giuing nothing
 vnto.

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unto. The marchauntes attempt the slipperie Sandes
of Sires, they smite ouer Charibdis and Scilla, through
surgng seas; to hatarde life for the Pearles of India,
and thus all for money. Wicked worlde, what profi-
ted Cirus, to be kyng of Persia, of great fame and glo-
rie, and then by couetousnesse, to be vanquished by a
woman, Tomiris Quene of Scithia, and two hundred
thousande souldiours beside him: his heade being smit-
ten off, and cast into a barrell of bloud, to drinke that,
which auarice compelled him to attempte: What did
it auaille kyng Antigonus, to name himselfe the Raso-
of Asia, the Shauer of Macedonia, preferring his owne
insatiate desire, before Alexander the Greate, vpon a
haagge of his auarice, boasting Alexander to be but a
Reaper of Asia, and Antigonus the Sharpe Shauer, and
spoiler thereof, the one poisoned in Babylon, in the mid-
dest of his triumphes, and leste thirtie dayes vnburied,
without regarde of honoure; yea, without anye to put
him in the grounde: The other staine and cut in peces,
amongst his mortall foes, by Alexander kyng Pirrus
sonne: What shoulde I recite sundrie Princes, pri-
uate persons, wholie addicted to this vile auarice, yea,
Kingdomes and Countries, altogether drowned in
this miserable Couetousnesse: The Lacedemonians,
the reuolued people of the whole worlde, after
their longe banishment of money, and manly con-
tempte of wealth, at length corrupted by Lisander to
embrace couetousnes in Athens, the sacred authoz of
learnng, the Well of Philosophie, after they had de-
spised kyng Philp of Macedonia, and all his wealth,
were in fine brought in subjection, by money. Gallant
Thebes while Epaminondas liued, was subiect to no
desire, desirous of no riches, but beeing once allured to
yeld to money, they wared so couetous, they began one
to warre against another, so that in seeking to be Lords
and chief one ouer another, they became slaues and sub-
iects

Cirus,

Antigonus.

Alexander the
great.

Lacedemoni-
ans.

Lisander.

Athens.

Thebes.

iettes to forrain Princes. But all the while they were not moued by couetousnesse, they resisted the violence of their enemies. But euen as *Aelopes* dogge was not contented with the meate that he had in his mouth, but being greedie to snatch at the shadow thereof, hee lost that which he carried in his mouth. Had not *Hannibal*,
 bene couetous of Rome & Italie, he had not lost Carthage and Libia. Had not *Pirrus* bene desirous to possesse Macedonia, he had not bene dispossessed of Epyre. If *Mithridates* had bene contented with the whole kingdome of Pontus: If the great king *Antiochus*,
 had not thirsted for Egypt, he had not bene banished from Asiria. Such couetousnes grew of a sudden in the Citie of Rome, that *Iugurth* king of Numidia would often say that Rome would haue bene sold for money, if biers and sellers coulde haue happened to meet. So couetous warped Rome, that all thinges was sold for money, in so much that when *Antiochus* had prepared a great armie sumptuously appointed, with Helms, Spears, & Targets of silver, and demanding of *Hannibal* whether he was well appointed to fight against the Romanes, *Hannibal* vnderstanding the wealtly and substance of the Souldiours of *Antiochus* one way, and not ignorant of the Romanes force, for that he sixtene yeeres had famous wars against them, perceiuing the desire and greedinesse of the Romanes to substance another way, answered king *Antiochus* after this sort: There is sufficient at this time for the Romanes, though they bee neuer so couetous. Rome famous
 Lampe and Lanthorn of the worlde, while money was not knowne. Sparta most renowned, while yet the
 lawes of *Licurgus* were obserued. When hard Iron was coined for money, then Rome flourishd, then Sparta prospered, then Romanes were feared, and Lacedemonians bredded. A golden worlde, before the coine of Iron, when shamefastnesse ruled the people, and in
 Rome famous
 Sparta renowned.

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since governed princes. It is selborne seen when wealth
 encreaseth that auarice abateth: for as the world grew
 vnto wealth, so it grew vnto couetousnesse. When gold
 was found first by Cadmus in mount Pangæum, as
 both Plini and Herodotus affirme, then was no earth
 digged, no Seas saild, no countries trauailed vnto for
 money, but now they haue digged vnto the verie bot-
 some of Caucasus, vnto the deepest part of the earth,
 and like to digge Pluto out of hell, if they continue saith
 Valerius. There is no daungerous Ile on earth, no ga-
 ping gulf in seas, but money hath sought it out. Would
 to God wee had some offsprings of King Agis, who
 sometime in Sparta commanded all the rich Citizens to
 bring their Bookes and Billes of accomptes vnto the
 common Hall, where and when hee perceined the La-
 cedemonians to bee much giuen vnto auarice, the Ci-
 tie of Sparta vnto vsurie, hee called for the billes of
 debtes: the creditours, assuring themselues vnto pay-
 ment, were rewarded after this sort, all their billes and
 bookes of debtes burned befoze their face, with a full sen-
 tence of the King and the wise men Ephori. Agesilaus
 was wont to speake, that King Agis fire was the best
 that euer was in Sparta, farre better then Neros fire,
 who burned and would haue often flamed the noble Ci-
 tie of Rome, where he was Emperour and gouernour.
 Agis burned the scrolles of vsurie and couetousnesse,
 in respect of his tender loue towarde the people of Spar-
 ta: Nero set on fire the whole Citie in considerations of
 his hatred towarde his owne subiectes, gaping moze af-
 ter the spoile and the wealth of Rome, then endeuoring
 to gouerne the state of the Empire with wisdom and
 vertue. King Agis exclaimed with famous Maro, a-
 gainst money and couetousnesse, the Emperour Nero
 did alwaies crie out and repeat that verse of Horace,
 saying, O Citizens, first seeke money and then trauaile
 for vertue. There should no straunger inhabite Sparta
 that

Cadmus found
 first money in
 Mount Pan-
 gæum.

Agis fire.

Plinij. 35.

that was either rich or desirous of riches, but when they began to embrace wealth, to love money, to wear golden rings, on their fingers, pearles hanging at their eares, bracelets about their armes, chaines about their neckes, at length they wore golde and precious stones on their shooes, then wantonnesse and lecherie were cherished, then gluttonie and drunkennesse were fostered, then vices and wickednesse beganne to preuaile, Vertue and godlinesse beganne to bee oppressed. Thus Avarice first began by Princes, and was maintained by all sortes of men, then of couetousnesse spronge by desire of fame and glozie, not onely in Cesars and Kings, but in meane and simple persons. How simple a slave, how vile an abiect, yet desirous of fame, Herostratus by name, burned the great Temple of Diana counted one of the seven wonders for the monstrous and huge buildings, defected himselfe of the crime, to become famous: Pausania a meane man in respect, demanding of his friend Hermocles, how he might be famous, was counselled to kill king Philip, king of Macedonia, father unto Alexander the great, which as willingly hee did accomplish as he was desirous of fame. Xenophon a noble and a wise Philosopher, perceyuing his wife named Aspasia, more giuen to avarice, more allured with gorgeous sights, then other were, hauing opportunitie demanded of his wife, if her neighbour had better apparel then she had, which would she haue if she might chaunge, his wife saide, her neighbours. Againe Xenophon merrily disposed, would know of his wife if her neighbour had more Golde, Siluer, Treasure, or wealth would she chaunge if she might, to whome shee answered most willingly, she would: what said Xenophon if your neighbour had a finer fellow to her husband then you haue, would you chaunge with her, silence with shame was her answer. Thus Xenophon taunting his wife with such nippes, byingeth mee in memorie

Desire of fame

Herostratus.

Pausania

Xenophon.

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memoirie of one Pythius, borne in Licia, and commorant in a Citie of Phrigia called Caeleus, a notable rich man and not so rich as couetous, toiling and tramping all the day time in paine and trauaile, seeking and searching money, tumbling and tossing all the night time restlesse without sleepe, thinking alwaies on money, his wife vnderstanding his grise and want of rest: at what time Pithius her husband had appointed certaine strangers to come to dinner, to proue whether they might being his ghestes make him merrie or not: caused and willed his wife to make such good cheare for him, as would make him merrie and his ghestes, his wife vnderstanding that nothing might make her husband merrie but money, prepared the Tables ready, furnished them ouer with golde and siluer, his house hanged with cloth of Arras, euerie place beset with wealthie treasures: which when the ghestes espied, they were amazed at so much golde and siluer, and dismaied quite at the gorgeous sight and wealthie Tables. Pithius feeding him selfe a long while with the sight thereof, enamored with the portly shewes of gold and siluer, called for meate, his wife before all the strangers being ghestes bidden by her husband, answered her husband that she prouided for no meate. Pithius being angrie with his wife, saide vnto his wife, what haue I willed you this morning to doe: to prouide said she such cheare as could make you merrie: where is it saide Pythius? behold it saide his wife on the Tables there is king Midas dinner, these thinges husband doe make you most merrie and nothing els do you esteeme. Certainly Xenophon the great Philosopher faunted no better his wife Aspasia, then this seltie and simple woman nipped her husband Pithius. Gold is the delight of the auarous man, spoile and catching still is the desire of the couetous. All is fische that commeth in his net, as by that auarous Adrian surnamed Sophista,

sta, appeared: When a gentleman a neighbour of his had
 sent him a selwe daintie fishes for a present, couered
 berie faire on a great siluer dishe, hee tooke both the sil-
 uer dishe and the fishes, saying to the messenger thanke
 thy maister, and tell him I take his fishe for nouelties
 and dainties, and that I take his siluer dishe for a gift
 and a present. Suche impudencie raigneth in couetous-
 nesse, that like rauening Harpeis, they spoile, robbe and
 catch euerie where: such greedinesse lurkes in auarice,
 that like hungrie dogges they deuoure anie thing. The
 Poetes saie that Iupiter though hee be king of kinges,
 is yet contented with the Skies. Neptune with the
 Seas, Solus with the Landes, Pluto with Hell. If the
 Poetes affirme that immozfall Gods liue by measure,
 contented with Lottes, agree with Fortune: why are
 not Kinges sufficed with Kingdomes, Lozdes with
 Lordshippes, no: moztall men euer satisfied with anie
 thing: How greedie of Golde, how desirous of Siluer,
 how couetous of countries men are, the wealth of some,
 the penury of others can well declare it. Thus priuate
 wealth applieth the place where auarice is honozed, the
 blood of the couetous is his money, to seeke to borrow or
 to aske money of the couetous man, is nothing else but
 to craue blood out of his bodie, for sooner saileth Plato
 shall a manne haue talke of a dead man, then receiue
 benefites of the couetous man. The Purse of the coue-
 tous is shut vp and sealed, his hande is readie to take,
 his Cofer to receiue. Simonides at what time any man
 would demaunde him to wyite, to reade, or to pleasure
 the poze anie way for thanks, hee woulde aunswere
 that hee had in his house two Coffers: the one shut vp
 for thanks, the other open alwayes for money, in the
 one saide Simonides I finde somethyng alwaies, in the
 other I finde nothing at all times: hee helpe his handes
 readie to take with Vespasianus, sometime in Rome an
 Emperoz, whē he had heard by his friends, that a siluer

Iupiter con-
 tented with
 the skie.

Simonides.

Vespasianus.

The pilgrimage

Image of greate substance should bee made for a monument of his worthinesse, in memory of his chivalrie, he straight helde out his hand, saying: behold, here is a place readie to set the Image, a sure foundation from falling. The covetous Prince, was more grædie to haue the money into his owne purse, then to thanke his friendes for their loue, and god will in honouring him, with a perpetuall monument. How happie iudge they themselues to bee, that are wealthie, and how contemptuously despise they others that be poore. We reade that Cræsus a wealthie kyng sometime in Lidia, loyed so muche of his substance and riches, that he thought no man so happie as hee was. This kyng to brag and to boast of his golde and siluer, thought god to sende for Solon the Sage, and wise Lawemaker of Athens, to shewe vnto Solon his fortunate estate, whiche being demaunded of Cræsus, when he came to Lidia, whether any manne in the worlde, was in better estate then hee was: answered, that a poore Greeke called Cleobes, was farre more fortunate then hee was: Cræsus being dismaied, and halfe angrie with Solon, demaunded againe, who was of like fortune, or whether any man was coequall in wealth vnto him. Solon preferred before him againe, for fortune and wealth, one Biton. The third time hee asked the like, and Solon commended before him one Tellus. When kyng Cræsus commaunded Solon to departe his presence, with greate wrath and anger, and where hee had thoughte to giue him plentie of golde and siluer, if Solon had preferred his fortune: hee gaue him great checkes, shewed him hidden hatred, that he despised his estate, and wealth. But at last, this worthie and riche kyng, being conuicted, and taken in warres by Cyrus, when that hee should die, at the solempnitie of his funerall, hee thise called Solon happie, for that Solon despised y^e most, which hee honored chiefly. What name which I had thought to

Cræsus
thought
him most
happie by
wealth.

Plutarchus in
vita Solonis.

to claime to my selfe by my wealth to bee happie: I surrender it to him most worthily, by dispraising of y^e same: commend me vnto Solon, saide hee a little befoze hee died: and tell him that now I am satisfied with death, which could neuer be content in life. The like hystorie is of bragging Giges, who onely for such a purpose, went vnto Apollo to Delphos, to knowe by Oracles, whether any manne in all the wide worlde, were so riche as hee, and there after long bragges of his Kingdomes, and vaine ostentations of wealth: an aunswere was made vnto him by Apollo, out of the secreete place of the Temple, that Aglaus a poore manne of the Countrey of Arcadia was farre richer, and more fortunate then hee was. Thus are they moste misers, noted of wise men, hauing all thinges, and yet hauing nothing for that they are neuer contented with anye thyng. When Alcibiades had muche bragged of his fortune, wealth, and substance, boasted verie much of his landes in Athens, a certaine Philosopher shewed a little Table, wherein the whole Countrey of Athens was described in a verie little roome, desiring Alcibiades to shewe him there his liuinges and landes in Athens, whiche when Alcibiades mighte not, nor could in any wise shewe the same: No more saide the wise Philosopher, can any couetous manne shewe any parte of his substance, for that he enioyeth nothing, though he possesse much. Thus Crazius and Giges, though they were most wealthie kinges in Lidia, yet were they both by Apollo and Solon, adiudged misers. So odious was vsury and couetousnes that whē it was demanded of Cato the wise, what vsury was, hee answered, what is it to murder a man: It robbeth & killeth poore men, it murdereth innocentes. This is that false fellowe that will sell all thinges with Simon. This is he that wil betraye Christ with Judas. To this it is saide, that sooner a Camell shall go through the eye of a Needle, then he should

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goe vnto heauen. Wherefore the memoire of death is bitter, to him that hath pleasure in possessions.

¶ Of Prodigalitie and Drunkennes.



The great delight, the Epicureall felicitie that Princes haue had in excellēces of eating and drinkeing, fro time to time, in all places, is not onely in prophane Histories registered, but also in Diuine Scriptures mentioned. The Poetes make songes of prodigall Princes, the Histriographers defame

them, & Philosophers abhor their company. How could the Poet Sidonius omit the prodigall draught of Cleopatra Quēne of Egypt without a song? How might Plinie forget & sumptuous excesse of the Emperesse Poppea without a taunt? How should Martiall let passe the impudencie of proude Bassa, without wortheie scoffes of her too much prodigalitie? The first preparing a banquet to her friende and loue. Antonius, where one dishe of meate stode her in two hundred thousande Crownes. The seconde so sumptuous and prodigall, to set shooes of glistering Golde vnder her horses fete. The thirde most proude and impudent to appoint vessels of Gold, wrought with Precious stones, to receiue her excrementes in stead of her stole of ease. Their sumptuous prodigalitie, excesse and pride must not be vnspoken, to shewe the horroz thereof, as an example to other proude prodigall Princes. Wherefore to matche these sumptuous Ladies, I wil trauel no further the & cite of Rome, where thre Emperours, one succēdyng in a manner the other, were not onely comparable to these daintie dames, but farre surmountyng them in eache respect.

Caligula

Cleopatra.

Poppea.

Bassa.

Caligula the onely Dregges and Flea of Emperours and Princes for prodigalitie and excessive spending and spoiling the whole reneweles of the Empire of Rome, upon whores and queanes, a sacrileger of Churches, a spoiler of the Citie, a robber of all the Countrey, so filthy was the Emperour, so odious for his excess, that he wished that all Rome had but one hecke, that hee with one stroke might strike off the head, to the end he might haue to suffice his prodigalitie. His actes particularly to touch were too tedious, for he neuer did a good turne to the Citie of Rome. The second, surnamed Nero, the tyrant Caligula his sisters sonne, most like to bee his owne sonne, for that hee was knowne to bee nought with Agrippina his sister Neros mother: this Emperour past Caligula his vncle, in all excess of gluttonie and drunkenness, wasting and spending with strumpets and queanes, consuming day and night with riotous and infamous persons, vsing the companie of Minstrels, frequenting feastinges and banquetts, accompanying the fellowship of theues and tyrants, so that Nero himselfe was called the firebrand of Rome. The thirde Heliogabalus, the verie sinke of shame, the onely rotten member of the world, who past all the slaues of the world in prodigalitie, tearing all to peeces in banquetts, precious clothes, commanding Pautes to sinke before his face in the riuer of Tyber, his house perfumed with all precious odours and sweetnes, his Galleries rowed ouer with Saffron, his stole of gold, his Chamber pots of Onix stone, his Slippers wrought with precious Margarites. I will omit to speake of his monstrous lecherie, of his cruel tyrannie, of other prodigious and terrible actes, but let the learned reade Suetonius of Heliogabalus life, let the vnlearned iudge of his life by his death, who being kilde on a Jakes, and throwne to the Riuer Tiber, lest any offspring might succede him, the Citizens of Rome threwe his mother

Caligula.

Nero.

Heliogabalus.

Scemides alide to beare him companie, for that thes brought by such Aquile of mischief. I am amazed to thinke where in the wide world I might find his mate. Because that all wozters do agree, that in exresse and drunkennesse onely, Alexander the great, the conquerour of the whole world, is much defamed: I am bragged amongst so manie vertues, that Alexander had, to note this onely filthie and abhominable vice wherein he had great delight, making certaine garlandes and braue trotones of golde, appointing great gifts and rewardes for them that excelled in drinking. Calanus when hee shoulde dye, at the gorgeous pompe of his funerall, and solemne exequies, hee desired Alexander to make a memorialis of his death, by some sacrifice of drinking, which Alexander accomplished, made three garlandes of pure golde, the best valued lxxx. poundes. The second xxx. pound. The third x. pound. And then prepared a sumptuous feast, with such Diriges of drinking for Calanus, that Alexander was the best and first garland: Promachus the second, to the third a hundred made claime by lawe. Thus Alexander having such felicitie in drunkennesse, Androcides a gentleman of Greece wrote unto Alexander being in Babylon, perceiuing the prone and propensed minde of this Prince to wine, a letter, wherein was a table written on with this litle sentence in letters of gold. Remember Alexander when thou doest drinke wine, that thou doest drinke the bloud of the earth. He neuer hurt anie but in his wine, famous in all thinges, infamous in that, esteemed and honoured of all in all thinges, lothed and abhorred in that thing of all the worlde. Such crueltie he shewed in drunkennesse, that hee slue his owne sisters brother Clitus, killed Calisthenes his philosopher and counsellour, murdered his deare friende Lisimachus. Cambises king of Persia, and father unto Cyrus the great, would commit such tyrannie in drunken-

Alexander the
greate.

Calanus
Dirige.

Cambise.

drunkenness, as being either spoken to or counselled, he would reward it with death and torments. At what time Praxapes, one of his counsellors, willed him to abstaine from wine, which maketh Princes not onely subject to infamie and reproch, but woulde also deprive Princes of sense, he declared the proprietie of wine vnto Camblus, as to make the feete to stagger; the eyes to stare; the hands to shake; and all the wit of man to bee banished. The king commanded Praxapes to bring his deely sonne, which hee had before him, which being brought, hee tooke him by the haire of the head with the left hand; and his dagger drawne in the right hand; saying, Now Praxapes thou shalt knowe whether my feete will stagger, or my eyes stare, or whether my hand will fall of thy sonnes hart, and with all hee thrust Praxapes sonne vnto the hart. So daungerous is drunkenness, so filthy and beastly is this vice, that Cleomenes a famous king sometime of Sparta, being much giuen to imitate the drunken Scythians, and Thracians, people of shamefull life, became from a stout and a strong king ouer the famous people of Lacedemonia, to be a Rascall and a bellie slave, subject vnto all Greece. Suetonius doth make mention of two prodigall brethren; either of them, then named Vitellus, whose sumptuous estate was so disgraced with such filthy life, euermore of drinking and excelsse of gluttonie, that almost they were comparable to that monstrous Beast of Rome Heliogabalus. What infamie is, or can be more vnto a man, much more vnto a Prince then drunkenness. When Philip king of Macedonia, a father vnto Alexander the great, had heard that a certain Macedonian had appealed vnto him from king Philip, hee demanded of the man what king Philip was he that hee did appeale vnto. The man answered, I appeale from king Philip the drunkeharde to daye, to king Philip sober to morrow. Yet this king for all

Seneca lib. 3.
de Ira. and
Brusonius lib.
1. cap. 5.

Cleomenes.

Philip.

this faunt, commended the holonelle of the man, reno-
 hey his false sentence with shame, being giuen befoze
 when hee was in wine, and iudged right being sober.
 To true is that sentence of the wise man, that whatso-
 euer hee bee, keisar or king, that thinketh to drinke
 alwaies; and not to bee drunken sometime, let him
 then thinke to drinke popson, and not to dye of it.
 Beastes neuer drinke saith Plini, but when they are
 thirstie; man onely bibbing alwaies. The Dogge
 will be drunken, if hee drinke wine; and the Hauens
 like wise, if they take the same. If the great and huge
 Elephant drinke wine, he loseth straight his strength,
 knoweth not his force, and is easily conuicted. If the
 Ape drinke wine, he forgetteth her pastime and tricks,
 and can doe nothing but sleepe. And therefore natu-
 rally all beastes abhorre wine, as enimie vnto their
 strength. Drunkenness is a priue murder, that
 spoileth life on a suddaine. Archelilus as Hermippus
 doth report, & Domitius surnamed Apher, which E-
 sebius maketh mention of, in his triperitic histories, the
 one by superfluous feeding, was suddenlie at supper cho-
 ked: the other carousing a draught of wine, died pre-
 sently. This was so abhorred of the wise, that when
 king Antigonus came kissing and clipping of Zeno the
 Philosopher, whom the king so loued, that he tolled Ze-
 no to demaund what he would, and he would haue it:
 Zeno perceiuing the state of king Antigonus, tooke
 him a side, besought him in his eare to goe vomit, and to
 purge his stomacke, whence such sente and smell pro-
 ceeded, that Zeno could not abide the breath of king
 Antigonus. King Antiochus of Siria, hauing warres
 with the people of Rhodes in Chalcides, by occasion of
 wine and drinking, fell in loue with a young maide of
 the Citie, consuming a whole Winter; drinking and
 feasting with gluttonie, and drunkenness in the daye
 time, wantonning and chambzing with her the night
 time

A Dog will be
 drunken.
 The Rauens.
 The Elephant
 and the Ape.
 Aelianus, 2.

Archelilus.
 Domitius.

Antiochus.

time, neglecting greater affaires, whereby honour and
 fame might bee gotten, to stay the bellie, and to accom-
 plithe lust, whereby infamie and shame greiue vnto
 him. These greedie gluttons want not their Parasites,
 to flatter the in their drunkennes, to séeke them in their
 vicious and filthy lyfe: yea, to maintaine them to doe e-
 uill, and to let them to doe good. Had not Dyonisius
 the tirant, Aristippus? Had not Caesar, Curio? Had
 not Alexander the great, Promachus? Yea, euen as
 Terence saith, where euer Thraconicall maisters bee,
 there be also appointed out of the Schole of flattering
 Gnatho, vnto these Princes, glorious Parasiticall ser-
 uants. To this Epicuriall pampering of bellies, to this
 inordinate cramming day and night: to this continual
 feeding, was the people of Tapyrum addicted: a nation
 so much giuen to wyne, that when they could drinke no
 more wyne, they washt them selues ouer naked with
 wyne and oyle, then they went to sleepe vntill they were
 able againe to drinke. To this drunkennes the Bizan-
 tians were so addicted, that they soule thei landes, let
 out their houses, to apply the Hauernes, leauing their
 wyues as common to others at home, as wyne was to
 them at Hauernes, so getting all honestie of lyfe,
 mindefull onely of gluttonie and drunkennesse. The
 Argiues & Corinthians, saith Menander, are people be-
 yonde measure giuen to prodigalitie, of drinking, ban-
 quetting, ryoting, and feasting, to one from an other,
 that in surfet of eating and drinking, they ende their
 sleaundersous life, with reprochfull death. A brutishe
 and beastly life, to hunt that at all times, that sought
 all mennes destructions, alwayes to lyue in shame, and
 to die in miserie. The lawe of that wiseman Pittacus
 was amongst the people of Mitilena that gluttons &
 drunkards should be double punished. For as Laertius
 saith, when they doe euill, they blame the drinke, and
 so excuse one fault with a greater fault. The saying of

Tapyrum.

Aelianus. 3.

Byzantians.

Argiues and
Corinthians
drunkardes.The lawe of
Pyttachus.

The pilgrimage

The Scythians,
and Thracians
most geuen to
wine.

Athens corrup-
ted.

Aelianus, li. 12

Rome prodi-
gall,

the Emperour Aurelian, vnto the great drinke Bo-
nosus, that hee was bozne to drinke, and not to liue,
may be well applied to a great nnumber of this age.
The Scythians and the people of Thracia, are the wel-
springs and parents, whence all drunkennesse and glut-
tony proceed: much like vnto the Agrigentines, al-
wayes in great excesse, in so much sayeth Plato, that
they buyde continually, as though they should liue for-
euer, they eate and drinke day and night alwayes, as
though they shoulde die the next day. The people called
Batilli annoynt them, and wash them with wine, in
and out, euen as sayeth Plini, the Ciprians and Parthi-
ans doe, which are so drie, that the more they drinke,
the more thirstie they are. What shoulde I recite the
Beorians, which were noted of the learned Athenians
as rude blockes, witlesse people, and grosse fooles, so,
that they were giuen to gluttonie, and drunkennesse?
But to speake of the ancient Grækes, they did mingle
their Wines with Dyle, to make it sweeter, where-
by they might drinke the more, and carouse the better.
In time Athens it selfe, as Aristophanes heareth wit-
nesse, grewe vnto such daintinesse of feeding, and pro-
digall clothing, that Isocrates did compare Athens,
vnto a curious harlotte, who woulde much reioyce of
her bzaue apparell, seeking and alluring euery man to
fall in loue with her finenesse. Whereupon Diogenes
the Philosopher, going from the Citie of Sparta vnto
Athens, being demaunded on the way, by certaine
gentlemen of Græce straungers, whence he came, and
whether hee woulde goe, answered and sayde, I came
from men, and I goe to women: Noting the vali-
aunt hardinesse of the Lacedemonians, and taunting
the daintinesse & finenesse of the Athenians. This pro-
digallitie of eating and drinking, was so honoured, this
finenesse of feeding was so accepted, that a litle fithie,
saith Plutarcke, was more accepted in Rome, then a
great

great ore. What wickednes proceeded fro drunkennes:
 What lust mooued drunkards: Secundus the Philoso- Secundus.
 pher being drunken, did lie with his owne mother, as an
 ignorant beast by wine, being a learned Philosopher,
 which she knowing being sober, slue her selfe therfore,
 and he for shame of the act, and for sorow of her death,
 pined and tormented him selfe, all the dayes of his life.
 The huge and mightie Holofernes beeing drunken, Holofernes.
 was beheaded by Judith a selie woman. The monste- Poliphemus.
 rous Ciclop Poliphemus, being ouercome with wine,
 sleeping in a caue, was slaine by Vlisses a simple Greke.
 The pugill and Champion Alexander, the conquerour Alexander.
 of all the whole worlde, was betrayed and murdered
 with wine. If such reproch happen by wine, if such
 perilles and daungers accompanye drunkennesse: if
 to daye death alwayes waite for gluttons and drun-
 kardes, hence men may marueile much, that all men
 euery where at all times, doe embrace this prodigi-
 ous monster. If Lacidis the Philosopher fell into a pal- Lacidis.
 se, by drinking of wine, & by drunkennesse died: Why M. Antonius.
 did Mar. Antonius make a booke in defence of wine, to
 maintaine his drunkennesse which booke was as odious
 vnto Rome, as drunkennesse was esteemed of Antoni-
 us: If Philostrates by drinking of wine, was made dru- Philostratus.
 ken, and brake his necke from a ladder, by a fall, to his
 great infamie and shame: Why did Timocreon cause Timocreon.
 an Epitaph to bee set on his graue in Rhodes, for a
 brag of his ignominious life, saying: Here lieth Timo-
 creon of Rhodes, that in life tyme ate much meate,
 dranke much wine, spake much euill: Thus vice be-
 ginneth sweete, it endeth sower: It beginneth with
 pride, it endeth with shame: It beginneth with wealth
 it endeth with pouertie. Euen as Licinius Crassus was Licinius Crassus.
 flouted sometime in Rome, scott in Italis, mockt of all
 men, because from a wealthie man, he became a poore
 begger, by prodigall expences. So are they laughed to

The pilgrimage

Gnosius.

Plini. lib. 24.
Cap. 22.

Homer.

Tarentum.

score as bellie slaues, waighed as infamons persons, regarded of no man, that are compted drunkardes. Euen as Gnosius was so contempned in Greece, that the Citizens of Athens commaunded their children, to auoyde his companie, for that he was noted such a glutton, and a drunkarde, that when hee went in the streets euery one pointed his finger at him, when he would go to any house, euery man woulde auoide his companie. Plini doth repeate the mischiefes & the benefites of drunkenness. Thence saith he, proceed the dropsie, the swolne visage, the pale colour, the quivering handes, the faultering tongue, staring eyes, redde nose : hence saith Plini proceed furious dreames, stinking breath, and beastlie behauiour : hence the gout and palsie, and all kinde of diseases, these come of immoderate drinking of wyne: modesty in drinking of wyne, reuiuethe the spirites, comforteth the heart, sharpeneth the witte, and maketh glad the heauy minde. As Homer the sugred and swete Mecænas of Greece, was much reuqued by a draught of wine. The auncient Poet Ennius, coulde best applie his study after a cuppe of wine. Aristophanes and Cratinus, felt them selues most apte, and ready to versify after a litle wine. So that Pithagoras said true, that the Wine hath three grapes: the first of pleasure, the second of drunkenness, the third of madness: The first draught is pleasantte, the second is daungerous, the thirde is madness. Some write that it hath seven grapes : the first as afoze sayde, of pleasure, the second of company, the thirde of farewell, and thus free, then the fourth of slander, the fift of brawling, the sixte of blowes, the seuenth of madness: then it weakeneth the sinewes, it killeth the memorie, it bulleth the witte, and spoyleth all the sense of manne, and of a manne maketh a beast, vomiting and spuing both wyne and the secretes, for in wyne there is no silence. Where were certaine souldiours in Tarentum, a citie

title sometime under the Romaines, and all that tyme
 defended by Pirrhus king of Epire, who being drunken,
 and overcome with wine, began to slander and
 to defame Pirrhus with obloquie, & ignominious talkes ^{Pirrhus.}
 and being demaunded by Pirrhus, why they so spake of
 him, one answered and saide, more had beene spoken,
 had not wine wanted. Three things there are that
 muche are to be lamented: the manner in a tempest,
 the poore manne in debte, and the prodigall person
 with money. Thus Demosthenes would often repeate
 in his Orations, to moue the Olinthians & the people
 of Athens, to abhorre prodigallitie & drunkennesse. There
 was sometime a Temple in Sicilia, consecrated vnto
 Ceres, where Triptolemus appointed solempne sacri-
 fice great honoz, with gluttonie, & excesse of eating and
 drinking. Melāpus likewise as Herodotus both write
 brought first from Egypt vnto Grece, the excesse or-
 der of drinking, called the feast of Bacchus, from Grece
 not long after, it was brought vnto Hetruria, fro Hetruria
 vnto Rome, from Rome vnto al y worlde. Thus
 gluttonie and drunkennesse grewe, haile fellowes
 with Princes. In Pontus with king Mithridates. In
 Lacedemonia with Cleomenes. In Sicilia with Dio-
 nysius. In Lidia with Cambetes, with Timolaus in
 Thebes. And as Plini affirmeth, in Grece w Alcibia-
 des & Diotinus: In Rome w Piso and Torquatus. In
 Egypt, Herodotus preferreth king Amasis. These
 princes & noble fellowes were souldiers vnder the ban-
 ners of Bacchus & Ceres, maintaining gluttonie and
 drunkennesse, two vile vices, for two noble vertues.
 Morthe were the people of Sparta & Lacedemonia,
 of immortall commendations & perpetual fame. They
 so abhoyred this vile vice of drinking, that they made
 their slaves and captiues named Helotes, at their
 feastes appointed drunken, that their childezen might
 see the beastlinesse thereof, that they might marke the

Polido. lib. 3.
 Ceres in Sici-
 lia, honoured
 by Triptole-
 mus.

Aelianus. lib.
 de varia histo.
 Plini. lib. 14.
 Cap. 22.

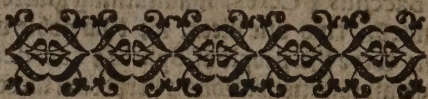
Plutar. lib. 45.
 Sparta.

The pilgrimage

Aristippus.

shamefull state of dronkenesse, thereby rather to ab-
 horre the filthines and brutish behauiour of dronkards
 by vsing their household seruantes, in so muche that if
 any of their children wared fatte or grosse in Lacede-
 monia, they shoulde fast it out with bread and water.
 Wherefore Anacharsis the Scythian being deman-
 ded how a man might eschue dronkenesse, answered
 in beholding the vncomelie gestures of dronkenesse:
 for some dronkards will brag much of their drinking,
 and not be dronken, as Aristippus hearing a certayne
 Greeke boasting muche, that hee coulde drinke muche
 and not be dronken sayd, euen so can a Hule likewise
 comparing his great brags to the beastly Hule. Therie
 fitly both Cyrus touch his grandfather Astiages, when
 he was asked how it chaunced that he quaffed wine no
 better, because said Cyrus I feare to suppe by Doyson
 with wine, which spoileth the right vse of bodye and
 minde. The vse to excuse dronkards sometime being
 wise men, euen as Demosthenes excused king Philip
 of Macedonia, of whome Philocrates and Aeschines,
 after they had returned vnto Athens from their Lega-
 tie, said that king Philippe was a beastly quaffer, then
 sayd Demosthenes, vertue hath his proper sponge. I
 say no moze but that vice hath some Bulwarke and
 defences euery where.

Of



Of Magicke and Witcherie.



The aduenturous fearchers, and
pruie prudent Philosophers,
haue fought by influences of the
heatiens, to bring thinges forth
like vnto the workes of nature
as beastes to speake, deade bo-
dies to goe. In this facultie some
of the best in euery Countrey
trauailed, as Buda amongst the
Bablonians, Hermes amongst the
Egyptians, Zamol-
xides amongst the Thracians, and Numa Pompilius a-
mongst the Romans, and amongst the Persians was this
Magick so esteemed, that their kings therein were in-
structed, as an arte necessarie to bee knowne for Prin-
ces. For the wise and learned Soerates went vnto Go-
brias an excellent Magician, to be taught in this Arte,
& to learne the punishment of soules, and they resting
places after death, which was instructed as Crinitus
saith, in 5. lib. and Cap. 2. in all thinges according vnto
his expectation. Plinie saith, that Moyses used a kinde
of Magick, which was likewise graunted by God vnto
Salomon, as Iosephus in his eight booke of antiquitie
affirmeth. Likewise Pithagoras, Empedocles, Demo-
critus, and diuers other Philosophers trauailed vnto
the furthest part of the worlde, to bee acquainted wth
this facultie, and after forsaking of theyr Countrey, at
theyr returne practised the same, and opened the hidden
and secret nature of the same vnto others. Strange
thinges may bee brought to passe by ioyning inferiour
thinges, with superiour qualittes, whiche by curious
searche of naturall and celestiaall bodie, their hidden &
secret powers are knowne, & by practising of the same
matuei-

Buda.
Heimes.
Zamolxides.
Numa.

Soerates.
Gobrias.

Moyses.
Salomon.

Pithagoras.
Empedocles.
Democritus.

The pilgrimage

Architas wooden Done.

Arnuphus.

Pherecides.

marueilous effectes sometime appeare, as by thys meanes Architas the Tarentine made a wooden done to flie. And Albertus the Great made a bzazen head to speake. Lactantius saith, that Appolonius was so excellent in this arte, that when Domitianus the emperor would haue had him punished, hee sodainly being before the Emperours face, to auoyd the threatninges & appointed punishment, banished out of sight. By this arte Arnuphus an Egyptian Philosopher bled to flie in y^e aire, and made such a wonder in Rome, in the time of Marcus Antonius, when y^eouldours wanted water to drinke, he caused Lightnings and Thunders to prouide raine, to satisfie the thirst of the Romane souldiers. By this likewise both Plinie, reporte of a King sometime in Armenia, which allured moze the Emperor Nero being at supper with him, to be in loue with the entisement of Magicke, than to delight in the Harmonie and melodie of musicke, and other helues prouided for the encrease of mirth: for naturall Magick was so esteemed, that it was thought onely to bee the prouidnes and perfection of naturall Philosophie, making open the actiue parte thereof, with the aide and helpe of other naturall vertues. The Indians and the Egyptians, because there was abundance of hearbes, stones, and such necessaries as might serue thys purpose, excelled in this facultie. And because Astrologie hath some affinitie, and great conference with Magick it is conuenient in some pointes, to touche what they haue done from time to time. Howe straunge was it that Anaxagoras said, that a great stone shoulde fall from the Sunne the second yere after. 87. Olimpiade in Egos, a riuer in Thracia, whiche came to passe as Plini reporteth in his second booke and sirte Chapter: Pherecides was so skilfull in Astrologie, that when he sawe water drawne out of a wall, hee saide then, that in that place shoulde be a great earth-quake. Sulla hearing

ring much of the enormitie, and last of Caligula the Emperour sometime in Rome, sente him in writinge how, and after what sort he should within selve dayes die. This by iudiciall Astrologie did Melon foreshewe to the Athenians, sailing then vnto Sicilia, the tempest that was to come vpon the Seas, whereby he saigned him selfe mad, to auoyde the daunger thereof. By this, Sulpitius Gallus, opened the effect of the Eclipse of the Moone, vnto the fearefull Souldiours of P. Emilius, which feared & doubted, to make king Perseus and his armie, vntill they were certified of the cause thereof. The iudgement likewise that they haue of menno, by their fances, and contemplations, of the proportions of Nature, iudging some to bee Saturnists, others to bee Marcialists: some to bee Iouialists: others Mercurians, applying some vnto the Sun, others vnto the Moone. It is written, that the auncient Philosopher Pithagoras would take no scholler, nor admit any to come vnto his schoole, without he iudged him apte, and meete by sight to receiue learning. The kingly Philosopher Socrates, was iudged by Zopirus, to bee by Nature a drunkarde, a whooremonger, and most vitious in diuers thinges, to the which Socrates by feeling of the prouocation of Nature, agreed and sayd, that hee was naturally giuen vnto those vices that Zopirus iudged him. Atlas was so excellent in Astrologie, that the Poets doe sayne, that hee upholdeth the heauens with his shoulders. Berosus had his Image in Athens, erected & put vp of the comon people, for the skill he had in Astrologie. Mirandula doth write of a famous Magician in Pathmos named Cynges, which was wonte to raise dead bodies, & to worke wonders in the time that Iohn the Euangelist preached the Gospell of Christ. The Egyptians believed that Amphion was so cunning in Magicke, that the Poets sayne that hee made stones and Trees to followe him. These coniectures which

Melon.

Atlas.

Berosus.

Cynges.

Amphien.

Ggg.

both

The pilgrimage

Amphiaras.
Tiresias.
Mopsus.

both Magicians, and Augurers doe gather from the heauenly bodies, vpon all inferiour liuing thinges, by certaine signes and tokens, placed in their mouinges, standing, gesture, and goings, are nothing els but to search the hidden force and secrete woozking of naturall bodies, which was so esteemed in tymes past, that the Lacedemonians did assigne an Augurer, to sitte in royall seate in iudgement with their kings, and to bee euery where present at the Counsaile of the Citie, to discerne thinges, and to instruct them therein. The Romanes had a whole companie of these, readie to teach them thinges to come. The Greekes slowd with these, for they tooke nothing in hand without consultation, either with Amphiaras, Tyresias, or Mopsus. The Phrigians had such confidence in diuinations, that Ascanius the sonne of Aeneas, asked counsaile of Augurers, befoze he went vnto the fielde against Mezentius. In fine, the Sicilians, the Arabians, and the Vmbrians followed Augurers deuises & counsailes, in all their doings and attemptes. Wherefoze from age to age, Astrologers were the keyes of the Augurers, to practise their secretes by erection of their figures, and coniectures of similitudes, to shewe the very way vnto diuination. There is another kinde of Magick belonging to Witching, that is done with charmed drinckes, and medecines, where hearbes are most esteemed, as Virgill, of a certaine herbe called Pontus, maketh mention, how he salve a man named Moeris, chaunged hereby vnto the likenesse of a wilde wolfe. By such meanes it is supposed that Apuleus coulde shift and alter himselfe when hee listd vnto the likenes of an Aste. And here I meane to speake of those that were most renowned in witcherie. I marueile much that women onely excelled in this facultie. For Circes dwelling not farre from Caieta a Citie of Campania, at what time Vlixes and his men passed vnto Phrigia, she changed the companions

companions of Vlisses vnto Swine: with this went Medea king of Oetes daughter of Cholchos, to learne Medea: the force and secrete vertue of hearbes, which excelled both men and women in Charming: so; after that she had tamed the Dragon, that kept the golden fleece, and made him sleepe with drinke, for the loue that she bare vnto Iason, with whome she toke her voyage vnto Greece, as his wife, and when Iason came to Thessaly to see his father, her father in lawe being olde, she restored hym vnto his youth agayne by her art: notwithstanding, Iason afterwarde forgetting the benefites, receiued by Medea, in receiuing the golden fleece, in restoring his father againe vnto his former age, put her away, and married Creusa the daughter of Creon Creusa: King of Corinth, where Medea had iust occasions tendered to worke her arte. Shee therefore dissembling the matter, did sende three smockes, as a present vnto King Creon, his wife, and vnto his daughter, which then was married vnto her housebando Iason, which were so Charmed, and enchanted of Medea, that as soone as the King, the Queene, and his daughter had put them on, immediatly they burned with sodaine fire: shee to auoyde the sight of Iason, and to augment his anger, tooke her two sonnes which shee had by Iason, and helued them vnto small pices, and so was carried straight vnto the aire, and fledde vnto Athens, where shee married againe King Aegeus, Theseus ffa. Aegeus, ther. From thence after that she bewitched Theseus, she fledde through the cloudes from Athens vnto Asia, with her sonne named Medis. These and other seates Medea vsed, whose fame thereupon excelled farre Circes, or Calipso, whose cunnings were such, that Cicero Circes: doubted whether they were women, or deuils, no lesse prodigious then cruel. Things are brought to passe by these witches, whose incantations and charmings, pretende alwayes vnto greafe harme and hurt. Euphila was

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Pasces.

Exagonus.

Hercule.

Azir.

Pythagoras.

Hermes.
Numa.
Simon.

was such a witche, that if she might see any body with her eyes, shee sought no further to hurte her enemyes, then with sight. Which likewise is written of Medusa, which for her skill therein, any body that had seen her, should bee converted unto a stone. We read of one named Pasces, which with his charmed incantations, coulde make when it pleased him, banquets of sweete meates to appeare before his friends; when he would he coulde make the same to banishe away. Plini doth say in his 28. booke, that one Exagonus came unto Rome from Cipris, as an Embassadoz, who was so cunning in this arte, that hee to please the Senators, willed them after he had long reasoned of the force and vertue of herbes, to putte him, yea, to throwe him headlong amongst a greate number of Serpentes, which were kept in Rome, to sting and to punish the offendours, which when hee was throwne, the Serpentes licked him about the lippes, and shewed such obedience and loue towards him, as mooued much admiration in the Senatours. We read that Hercule could at all times enchaunte wyld and raging Lyons to bee so gentle, that hee with his handes, woulde leade them vp and downe without resistance. We read that Azir as soone as he touched any Dragon or Serpent, by incantation he would make them sleepe. We read that Pythagoras vsed this pastime, to write with bloode in a Glasse, such thinges as hee thought meete, which being turned directly against the Moone, shewed and appeared vnto them that stood behinde, things written in the circle of the Moone. There are bookes extant of Hermes, of Numa Pompilius and others, which practised this kinde of tugging. Simon the Samaritan, which for his knowledge in this, had an Image made for him in Rome, in the time of Claudius Caesar the Emperoz with this inscription this picture is erected to Simon the holy God. To omit a while to speake of priuate persons, which be infinite:

infinite: but to declare of diuers Countries and king-
domes, which were ouerwhelmed in this. As Marſi a Marſi.
people in Italy, which haue their names of Marſus,
the ſonne of the Witch Circes, which ſtudied and tra-
uailed in this kinde of knowledge, that they could tame
all wilde beaſtes: and make woonders by enchaunte-
mentes. Againſt the people in Illiria coulde with ſighte,
bewitch the vnto death thoſe that long looked vpon them,
if they hated them. There be women in Scythia, that
can doe the like called Vitia. Vitia. Herodotus ſaith mores-
ner, that the people called Neuri in Scythia, are ſo ſkil-
full in this fascination, that they can ſhift them at will,
vnto the likenesse of Woolues. Wherefoze the Perſi-
ans, hauing triall in this knowledge, ſo that it was
much eſteemed with them in times paſt, had the law
at length to puniſh it: vpon a great ſtone, the heade of
the Enchauntoz, or of the Witche ſhould be put, and
with an other ſharpe ſtone, ſhould it be cutte in peeces.
Hipparchus did baniſh Onomacritus out of Athens
foz that hee vſed theſe ſeates, too much and too often.
In this wiſe menne appeare, vnto the enchanted eies
monſtrous beaſtes, as hoxes, aſſes, and ſuche like.
There are ſo manie kindes of enchauntmentes, that
ſome with hearbes, ſome wth ſtones, ſome with ſightes, &
ſome with wordes charme and bewitch things. As
Orpheus with certaine himnes allwaged the ſtozmic
tempeſte, which was like to happen to Jaſon and his
companions vpon y^e ſeas. And Homer witneſſeth y^e V- Vliſſes.
liſſes blond was ſtinted with wordes. Theſe will pro-
miſe any thing to come ſo paſſe, that they take in hand,
much like vnto that auntiente Serpente the Deuill,
which promiſed vnto our forefather Adam, the ſci-
ences of all things. which onely was to bring manne
vnto deſtruction. And ſo Coniurers, Magicians, En-
chaunters, Sozcerers, and ſuch like, will promiſe goul-
den hilles, and yet are they not able certainly to per-
forme.

The pilgrimage

forme any thing. Where these artes first sprang, Plini in his thirtie booke and the first Chapter, doeth at large declare. And mosse certaine it is, that by arte diuers, and sundry straunge miracles are seene & tried, and no lesse certaine it is, but by the diuell the mosse of their shifting Helues are apparaunt. Julius Cæsar after he hadde a great fall from Chariotte, was woont to repeate at anye time afterward, when hee woulde goe vnto his Chariotte, a certaine verse thre times together, lest the like lucke shoulde happen againe. By a little verse spoken doth Theophrastus beare witnesse in Plini, that Ischiadici were healed. In the same place doth Cato repozte, that certaine woordes did giue helpe Luxatis membris, And Marcus Varro speaketh euen so of the goue.

Of comparifon betweene
wealthe and pouertie.



As olde saying there is, that comparifons be odious amongst equalles; and certaine moze odious are they amongst vnequalles, as betweene the riche and the pooze. But sith the state of man is so diuers, that some is contented with litle, and some neuer with muche: Some toiling and tramplng, hauing all thinges, as though they hadde nothing: and some againe quiet and carelesse hauing nothing, as though they had all thinges, considering that contentation of minde, and quietnesse of heart is the chiefe felicitie, and soueraigne good of the worlde. Waying beside that pouertye is sure and safe euerye where, and riches vn-
sure and dangerous at all tymes: and that pouertye is carelesse, and wealthe carefull: in comparing the the liues of Emperours, Kynges, and Princes of the worlde,

woꝛlde, with silly pooꝛe men, I see not but the state of
 the poꝛe is better then the state of the rich. As by Apol-
 los Dacle, was pꝛooued of one Aglaus, a poꝛe man in Aglaus.
Cressus.
 Arcadia, pꝛeferred foꝛ his contentation befoꝛe kyng
 Cressus of Lidia, which took himself the happiest man
 in the woꝛlde foꝛ his wealth. That pꝛofited kyng Da-
 rius to vanquish the Persians, and to be king of Babi-
 lon; and to haue out of Asia siue hundred, three scoꝛe and
 sifter ne thousand Talentes, yeerly paid of tribute, see-
 ing he lost not onely all his wealth, but also his life, foꝛ
 his wealthes sake, by Alexander the great: That pꝛo-
 fited it Alexander againe after that, to haue the wealth Alexander.
 of Persia, the substaunce of Macedonia, yea to haue all
 India, and Asia, and almost the whole woꝛld in subie-
 ction: and yet to be poisoned of Antipater, and leste vn-
 buried without regarde, thirtie dayes in Babilon: His
 wealth was the chiefe cause of his deathe. Were not
 pooꝛe Plautus & simple Cleanthes, moꝛe happie in life,
 then these two famous kynges: they quietly w bake- Cleanthes,
Plautus.
 ing, and byring and applying their bookes, liued a long
 time safe and sound. These princes were neuer at rest,
 vntill one destroyed an other in their youth, and prime
 time. King Zerxes and Cyrus gotte such abundance of
 wealth by warres, suche substaunce, such treasures,
 that being thereby disquieted, and puffed vpp with
 pride, to take enterprises in hande, though perswasion
 of wealth, the one after he thought to spoile, and robbe
 all Greece, was slaine by Artabanus: the other think-
 ing to subdue all Scithia, was vanquished by Tomi-
 ris Queene of Scithia a woman, and so bothe these
 pꝛoude Princes of suche wealth, lost wealth, life and
 goodes. Were not Philemon and pooꝛe Acres which
 liued vnto the last course of Nature, quiet and at rest,
 moꝛe wise and happie then they: If quietnesse of mind,
 if long yeeeres, if safetie and soundnesse of life, if perpe-
 tuall health may perswade felicitie of life: Pooꝛe Pau-

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Faustulus.

Caesar.

Codrus.

Procula.

Ninus and

Semiramis.

Cleobis;

Bison.

ulus a Shepheard, which sometime founde out Romulus, left of all men, forsaken of his parents, hated of his friends, and nourished him. This Faustulus (I say) lived more merry peere in keeping of his sheep, a shepheard, then Iulius Caesar did in ruling of Rome, an emperour. For this shepheard ended his life in olde age: this Emperour was murdered in the Senate house, within foure yeere after hee was elected emperour. Was not Codrus a poore Poet, and his wife Procula, more lucrative and happie to end their dayes, after long life quiet, by then king Ninus and his wealthy Queene Semiramis that killed her housband, for the kingdome of Assyria, and after thee likewise was slaine by her owne sonne Ninus, for the obtaining of the wealth and substaunce they had lefte: Examples are to many for the prooffe hereof. Solon a wise man of Greece did preferre before riche, and wealthie king Cressus, Bion and Cleobis brethren, two poore menne of Laage. The poore familie of one Aelius in Rome, where there were seuentene brethren, hauing but one poore fielde for their heritage, lived longer, proued happier, and died more godly, and lived more contentedly, then the familie of Caesar. What was the cause that the Indians, Babilonians Arabians, and Lidians were spoiled destroyed, and murdered: their great substaunce treasures, & wealthes of the Countreies. If we examine well the doubtles and daungers of wealthie, and waigh likewise the safetie and surenesse of pouertie, we must needes preferre the quiet state of poore menne (if they be wise) before the state and Fortune of Princes. The worst lucke that can happen vnto a poore manne, is to become riche, for then hee cometh from sure life, to hazard himselfe with death. And the best that can happen vnto a riche man, is to become poore, thereby is his life saued, though his wealth be spoiled. How Fortune dealeth in this point, it is in diuers places,

of

of this booke mentioned. The worst thing that coulde
 happen vnto Demosthenes and Cicero was, that they Demosthenes.
Cicero.
 were aduanced from their sounde state vnto honour &
 dignitie. Whereby their liues were lost, the one be-
 ing a Consul of Rome, the other the patron of Athens.
 The worst thing that coulde happen vnto Tullus Ho-
 stilius, and vnto Tarquinius Priscus, was y they were Tullus.
Tarquinius.
 aduanced, the one from a Shepheard, the other from a
 banished straunger, to be kinges of Rome. If I should
 rehearse in this place, howe many poore men by being
 called vnto wealth and honour, haue bene banished af-
 terward, slaine & imprisoned, both in Rome, in Græce,
 and in all the world, I might seeme well vnto the rea-
 der moze tedious then delectable. If on the other side
 I should repeate howe many Princes haue escaped
 death, by losing their Crownes and Scepters, I should
 bee no lesse wearie then fruitlesse. Therefore I saye
 there is care and daunger in wealth, and there is quiet-
 nesse and safety in pouerty. The pleasure that Luca-
 nus had in this worlde, was nothing else, but a poore Lucanus.
 Garden, where alwaies in his life, he vsed to solace him
 self, and when he died, he commaunded his Graue to be
 made there, where being dead, hee was buried. Me-
 ccenas had such a Garden in Rome, where all his seli-
 cite was, the Emperour Octavius might in no wise
 allure Meccenas out of his Garden, no moze then Ale-
 xander the great could moue Diogenes to forsake his
 Tunne to become wealthy. Here agayne might bee
 brought those wise men, that refused wealth and sub-
 stance, fled from honour and dignitie, to liue quietly
 in pouerty: but because I meane to be briefe in al things,
 I will omit poliritie. Plini doth repozte, that Pro-
 togenes a poore painter, was content to liue al the daies
 of his life, in a litle Cottage that hee made him in his
 garden. Plutarch likewise in the life of Nicia, doth
 write, that Lamachus was so poore, that when the peo-
 ple

Lamachus.

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Hilarion.

ple of Athens would make him their king, hee wanted
(I say) Shooes on his fete, and yet had rather be poore
Lamachus in safety, then to be king of Athens in dan-
ger. For when a poore man named Hilarion, met with
certaine robbers and thieues, and being demaunded of
the thieues holwe chaunced that hee feared not to walke
alone in the night, because sayd hee I am poore, and
therefore I feare no man. Who saith not the daunger
of the one, and the surenesse of the other? For Arilon
was wont to say, that pouerty was as it were a Lan-
terne to beholde the wickednesse of the worlde, for po-
uerty is the true pource of all good vertues. Licurgus
being demaunded of certaine Citizens of Sparta, howe
men might auoide their enemies, hee answered by po-
uerty. Wherefore Licurgus made lawes and decrees a-
mongst the Lacedemonians, that no souldiours shoulde
spoil the enemies, though they were dead in the feldes:
for hee feared least wealth shoulde bee the destruction of
Sparta. For wealthy men are enuied at and hated, and
euery where sought by snares to be destroyed, which
pouertie escapeth. That wise Greke Solon was wont
to say, that wealth was the mother of exceſſe, exceſſe the
mother of luſt, luſt the mother of violence, and violence
the mother of tyranny. Therefore sayth Pythagoras
that wealth muſt be ruled with wiſedome, as the wilde
horſe is tamed by the bzidle. Simonides when he was
demaunded which was better wealth or wiſedome, hee
ſays after this ſorte, I doubt much ſayde hee, for I ſee
ſo many wiſe men frequenting the riche mannes com-
pany that I knowe not which.

¶ Of

¶ Of Death.



The last line of all thinges is death, the discharge of all countenants, the ende of all living Creatures, the onely wishe of the good, and the very ferroure of the wicked. And so: that the life of man is diuers. so is death variable of sundry sortes, and fashions, as by experience is seene and knowne in all Countries. Nothing is surer then death, nothing more variable then death. For Pindarus that wise sage king of the Liricans, being demanded of certaine Beotians, what might best happen vnto man in this worlde, euen that sayd he, which chaunced vnto Trophonius, and Agamedes, meaking death: For these men after they had builded a newe Temple vnto Apollo, demaunded of God Apollo. the best reward that hee could giue vnto them: they thinking to speede of some dignity, or some worldey substance were rewarded within seuen dayes after with death. The like wee reade in the first Booke of Herodote, where the mother of Biton and Cleobes, two younge men of Argos, kneeling before the Image of Iuno, besought the Goddesse to bestowe some excellent good thinge, vppon her two sonnes, for their paine and trouble that they shewed towarde their naturall mother, in drawing the Chariotte fenne miles in steepe of horses: but the Goddesse willinge to shewe the best thing, that coulde bee giuen vnto man, the nexte night following, quietly in bedde as they slept, they died. Wherefore very well did Aristippus aunswere a certayne man, which asked how Socrates dyed: Euen in that order, that I with my selfe to die: Giuing to

Pindarus.

Biton, and
Cleobes.

¶ h h 2.

vnder

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vnderstande, that any death is better then life. That
 noble Philosopher Plato, a litle before he died, as Sa-
 bellicus doth write, did thanke nature for thre causes,
 the first, that hee was bozne a man, and not a beast:
 the seconde, that hee was bozne in Greece, and not in
 Barbarie. The thirde, that he was bozne in Socrates
 time, who taught him to dye well. Hermes that great
 Philosopher of Egypt euen dying, so embraced death,
 that he called vpon that deuine spirit, which ruled all
 the heauens, to take mercy vpon him, being right glad
 that hee had passed this toyling life. Such is the snare of
 death, that some in halfe their dayes, in middelt of their
 fame and glozie die. As Alexander the great in Babil-
 lon, Pompeius in Egypt, and Marcellus which being
 a young man of great towardnesse, and soone by ad-
 optio to the Empire of Rome, died. Euen Albius a Ro-
 mane knight, in flourishing yeares ended his race. And
 M. Caelius one of Ciceros schollers, a very eloquent
 orator, and of great fame, being in a maner a boy, died.
 It is straunge to see the shiftes of death, in howe diuers
 and sundry fashions it happened vnto Princes alwaies.
 Some being merie in their bankets, and drinkeing were
 slaine: as Clitus of Alexander the great, being his si-
 sters brother, and his chiefe friende. Ammon of Absalon
 being bidden vnto a banquet, was slaine of his owne
 brother: yea, all the Embassadors of Persia were com-
 maunded to be slaine, euen drinkeing at the Table, by
 king Amintas sonne of Macedonia. Some ende their
 liues wantonning with women, and playing in cham-
 bers, as that renowned Greeke Alcibiades, being ta-
 ken in Alerie by Timandra, was slaine of Lisander.
 Euen so Phaon & Speusippus y Philosopher died like-
 wise. Some bathing themselves, were choked by their
 owne wiues: As Agamemnon that famous Greeke,
 by his wife Cliternestra. And Argirus Emperour of
 Rome, by his wife Zoe. Diuers in prison as Captiues
 died,

Lib. 16. ca. 13.

Hermes,

Albius.

Caelius.

Clitus.

Ammon.

Alcibiades.

Agamemnon.

died, as Aristobulus, Eumenes, Aristonicus, Marius, Cleomenes, Jugurth, Siphax, famous and renowned Princes. Diuers slaine in the draught, as that beast Heliogabalus, whome Rome so hated, that he fled hither to a draught, and there was killed; and after drawn thorough the streets, and throughte into the river Tiber. Cneus Carbo a man of great dignitie, and power of Rome, was commaunded that he should bee slaine, as he was sitting on his stooke of ease, by Pompeius, in his third time of his Consulshippe in Rome. Whis shamefully diuers died, and thus famously others died. The snare of death, the booke of time, the ende of mannes was alwaies unknowne. Patroclus knew not that he should be slayne of Hector; Hector neuer thoughte he should be killed of Achilles. Achilles neuer doubted his death by Paris. Paris neuer iudged that he shuld be vanquished by Pirrhus. Neither Pirrhus was certaine that he should be ouercome by Orestes; so that no man knoweth his ende, where, howe, and when he dyeth: and yet all menne are certaine and sure, that they haue an ende, that they muste needes die. The feare of death hath much ouercome the stoutest and worst of souldiours. We read that Asdrubal of Carthage, a noble and a famous Captaine a long time, and yet at length being conuicted by Scipio, he for feare of death kneeled before Scipio, embracing his feete and so feareful, that his own wife was ashamed of his doings. Yet hadde this noble Captaine rather be a laughing stocke vnto the Romanes, a bonde manne vnto Scipio, running a foote like a lackie before his triumph, then to die manfully in the behalfe of his countrey, whiche valiantly for a time he defended. Perpenna likewise a famous Romane, beeing taken in Spaine after Scipiorius was dead, by the souldiours of Pompeius in a woodie place full of Crookes, fearing least at that instant he should be slaine by Pompeius souldiours, made

Carbo.

Patroclus.

Hector.

Achilles.

Paris.

Pirrhus.

Orestes.

Fulgo. lib. 9.

Cap. 13.

Perpenna.

The pilgrimage

Vitellius.

Caligula.

Antemon.

Theagenes.

them beleue that he had diuers thinges to speake vnto Pompeius; that the enemies had in hand, to bring to passe against Pompeius; rather had Perpenna betraie his friends and his fellows, yea, and all his country vnto his enemy Pompeius, then that he should be in the feare of death. A greater feare of death we read in that booke of Fulgosijs, of that noble Vitellius, who after he had vanquished and slaine diuers nobles, & shewed great wronges vnto the Emperour Orho, and vnto Sabinius, brother vnto Vespasian the Emperour, being in feare of his life by Vespasian, and being taken by the soldiers, he besought least he should die presently, he might bee kept safe in prison, untill hee might see and speake with Vespasian the Emperour, suche was his feare, that he did hide himselfe in a chesse like a wretch, least vpon a sodaine he should die. So fearefull was Caligula, and Calari of death euerie where, that he would neuer goe abroade at any Lightnings or Thunder, but with his heade couered with all kinde of thinges, whiche mighte resiste the violence of Thunders and Lightnings. Misaking of the Moabites, and Ioram King of Ietorie, beeing besieged by the enemies, and in daunger of death, they inuented all guiles, all policies, and inuentions right or wrong, to saue life, they sacrificed their children, to mitigate the rage of the Gods least they should die. The loue that diuers had vnto life, and the feare the selfe same had vnto death, were to be noted worthily, considering how soze meinne are beved with the feare of death. Antemon was so desirous to liue & so fearefull to die, that skante, would he trauaile out of his house abroad any where, & if he wer compelled to go abroad, he would haue two of his seruantes, to beare ouer his head a great brasen Targette, to defend him from any thing, whiche might happen to doe him hurte. Theagenes in like sorte would not goe out of his house, without hee had consulted with the A-
mage

mage of Heates, to know what should happen to him that day, and to vnderstande whether he might escape death or no. Commodus the Emperour would neuer trust any Harbour to haue his head, lest his throat should be cutte off. Masinissa king of Numidia would rather committe his state and life vnto Dogges, then vnto men, as his garde to keepe and defende him from death. To speake of Bion, of Domitrius, of Dionisius, of Pilsander, of thousandes more which so feared death that their chiefe care and studie was, howe they might auoyde the same. The feare of death causeth the sonne to forsake the father, the mother to renounce the daughter, the one brother to deny another, & one friend to forsake the other. Insomuch that Christ himselfe was forsaken of his disciples for feare of death. Peter denied him, and all the rest fledde from him, and all for feare of death. Behold therefore howe fearefull some are, howe toyfull others are. Howe loth some, and howe willing others haue bene to die. Some desperately, & being wearie of life. As Sabinus, Iuba, Cleomenes, some hanging themselves, some burning themselves, & some poisoning themselves, & thus with one desperate end or other they dyed. But sith every man must die, it were reason that every man should prepare to die, for to die is nothing els but to liue again. Wherfore certaine Philosophers of India called Gymnosophists being of Alexander the great, commanded to answer cert ain hard questions, which if they could absolue they should liue, other wise they should die, & the eldest of their company was made a Iudge in that matter by y^e said Alexander. The first question was demaunded to know whether there were more liuing or dead, to the which y^e first philosopher said, y^e the quick are more in number, for that y^e dead haue no being, no place, no number. The second question was, whether the lande engendered more, or the Sea, to this answered the second philosopher and said,

Commodus.

Masinissa.

Alexanders questions to the Philosophers of India.

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The pilgrimage

the Land rid engender more, for that the sea was but
 a portion of the Lande. The third question was, to
 knowe what beast was most subtil, that beast answered
 the third Philosopher, that manne cannot discern.
 Fourthly it was demaunded why they beeing Philo-
 sophers, were so indued to perswade the Sabians to
 rebellion, because said the Philosopher, it is better to
 die manfully, than to liue miserably. The fiftie questi-
 on was, whether the day was made before the night, or
 the night before the day, to the whiche it was answered
 the daie. The sixt was to vnderstand, howe Alex-
 ander the great him selfe might gette good will of the
 people, in shewing saide the sixte Philosopher thy selfe
 not terrible vnto the people. The seuenth question was
 whether life or death were stronger, and it was answered
 life. They eight was to know howe long a manne
 should liue, untill saide the eight Philosopher a manne
 thinketh death better than life. The last question was
 proposed of Alexander to knowe how might a mortall
 man be accompted in the number of the Gods. In doo-
 ing greater thinges saide all the Philosophers, then
 man is able to doe. For that they knewe this proude
 Prince would be a GOD, and that he would learn of
 the sage Philosophers how he might boyde mortalitie,
 he was answered with sharpe, for that hee should knowe
 himselfe to be a man, and being a man, hee should make
 himselfe reade to die, for death is the reward of sinne,
 and death is the beginning of life again vnto the god.
 As Aulus Posthumus, in an Oration whiche he made
 vnto his soldiers, said, It is geuen both to good and
 bad to die, but to die godly, and gloriously, is onely ge-
 uen vnto good men. For so Hector speaking in Homer,
 said vnto his wife Andromacha, that she should not be
 sorry for his death, sith all men must die. Though some
 with the Galathians doe contempne death, that they
 fight naked, and are perswaded with the Pythagore-
 ans,

Aulus.

ans, that they shall neuer die, but passe from one bo-
die vnto another: yet some die ioyfully, as the bzyethzen
of Policrita, being taken captiue by Diognitus Empe-
rour of Milesia, shee being vfed verie ill at the Empe-
rours hands, did sende Letters to Naxus, vnto her bzye-
thzen, at what time the people of Milesia were fea-
sting, Drinking, and Banquetting at their great so-
lemne feast. Then the bzyethzen of Policrita came and
founde the Emperour Drinkyng, and all his people ouer-
charged with wine, shee the moste part of them, pris-
oned a number, and bzought their sister home to Naxus,
where alson as they came home they died, for ioye of
the victorie. Euén so Philarchus sometime in his great
triumph crying out. O happie houres and ioyfull daies,
was taken in suche a feuer, that bzake his vaines at
that verie instant for gladnesse. Hee is counted moste
wise that knoweth himselfe. To ioye too muche in pro-
speritie, to be aduanced and extolled when fortune fa-
uours, without all feare of ill happes to come is folle.
To be vanquished and subdued in aduersitie, without
hope of solace and godnes to come, is more madnesse.
Wherefore the Sages and Wisemen, knowyng that
death was the laste line of life, did endeuoure in their
lines, how they might die well, & bziedly for examples of
liues, I meane to note a fewe sentences of these wise-
men, whiche they vfed as their Poesies, and think good
to shew their answers vnto diuers questions vnto them
propounded.

Bias dwelling in the Citie of Prienna, after the citie
by Mutinenses was destroied, Bias escaped and went to
Athens, whose Poesie was *Maximus improborum nu-
merus*, he willed all yong men in their youth to trauell
for knowledge, and commatished olde men to em-
brase wisdom. This Bias being demaunded what
was the difficultest thing in the worlde, hee saide, to suf-
fer stoutly the mutabilitie of fortune: being demann-

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ded what was the most infamous death that might happen vnto man, to be condemned said he by lawe: being asked what was the swétest thing vnto man, hope saide he: what beast was most hurtful, amongst wild beasts, a Tyrant said Bias, and amongst tame beasts a flatterer: and being demaunded what thing it was that feared nothing in all the world, god conscience said he. And againe in the seconde Olimpiad, the Philosophers demanded others questions, as who was most infortunate in the worlde, the impatient man said Bias: What is most harde to iudge? debates betwéene friends. What is most harde to measure? he answered time. That hauing fully aunswered, to diuers other questions, Bias was allowed one of the seuen wise men of Græce.

Chilo the second of the Sages being bozne in Mytilena, being asked what was the best thing in all the world, answered, euerie man to consider his owne state. And againe being demaunded what beast is most dangerous, hee saide of wilde beastes a Tyrant, of tame beastes a flatterer: being asked what is most acceptable vnto man, he saide time: and being asked of the Græke Myrsilas, what was the greatest wonder that he saide, he said an olde man to be a Tyrant. These with diuers other questions was he asked of the Græke, his Poesie was, *Ne quid nimis.*

The thirde was Chilo the Lacedemonian, being demanded what was a difficult thing to man to do, hee answered, either to keepe silence or to suffer iniuries. What was most difficult being asked of him, he saide, for a man to knowe himselfe, and therefore he vsed this Poesie, *Nosce teipsum.* This Chilo being of Æsopus demaunded what did Iupiter in Heauen, hee saide, he doth throwe downe loftie and proude thinges, and hee doth exalt humble and mecke thinges. Solon the Athenian had this thorte Sentence in his mouthe. *Nosce teipsum,* know thy selfe. For in knowing and considering what

what we are, and how vile we are, we shall haue lesse occasion ministred vnto vs, to thinke well of our selues: for there is nothing good nor beuotifull in man, as Solon being asked of kyng Cyrus, sitting on his Stole of state with princely Robes, bedect with Pearles and Precious stones, whether euer hee sawe a moze beuotifull sight then King Cyrus sitting in his maiestie at that time, to whom Solon answered and saide, that hee sawe diuers birds moze gaie to behold then Cyrus, and being demanded of Cyrus what birds were they, Solon saide, the little Cock, the Pheasant, & the Pheasant, which are deckt with natural garmets, & beuotified with natural colours. This Solon was wont to say, I was daily old, learning much: he noted nothing so happie in man, as to liue wel, that the same might die well, applying the cause vnto the effect, as to liue well, then to die well. If I should molest the reader with the sage sayings of Cleobulus, Thales, Periander, and others tending onely for the amendment of life and readines of death, I should seeme tedious: here were a place to induce diuers and sundrie examples of death.

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